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POETRY.

For the Churchman.

In all time of our tribulation, in all time of our prosperity, in the hour of death, and in the day of judgment—Good Lord deliver us.

—

When sorrow's tide is darkly swelling
Around us in its wrath,
When hope hath fled her earthly dwelling,
And death seems in our path—
O then from thoughts that o'er us stealing,
Would tempt the soul to sin—
From murmurs of the heart's concealing,
From every foe within—
Good Lord deliver us.

When glad hopes o'er our path are gleaming,
Like stars in winter's night—
When fortune's sun is kindly beaming,
When all around is bright—
O then from pride that still would blind us
To our own low degree—
From earthly ties that ne'er remind us
Of death, or heaven, or thee—
Good Lord deliver us.

When life's low pulse, more faintly beating
At each convulsive breath,
Tells that mortality is meeting
With sin-begotten death:
From every doubt that doth enfold us,
Of sins then unforgiven—
From every fear that still would hold us,
And keep our thoughts from heaven—
Good Lord deliver us.

When earth's dread call at last is sounded,
And we before thee stand,
By thine angelic host surrounded,
That ever blessed band,
O then from all the horrors clinging
To thy fierce anger's glow—
From that dread doom for ever bringing
Untold, unheard of, wo—
Good Lord deliver us.

Ion.

BISHOP ONDERDONK'S ADDRESS

TO THE CONVENTION OF NEW YORK.

(*Concluded.*)

Second Sunday after Easter, May 3, in the morning, confirmed 33 in St. Paul's Church, *Albany.*

In the afternoon, confirmed 6 in a congregation meeting in the southern part of the city.

In the evening, preached in St. Peter's Church.

Tuesday, 5, confirmed 5 in Christ Church, Duanesburgh, *Schenectady county;* and made a pastoral visit to a sick member of the parish.

Thursday, 7, in Trinity Church, Rensselaerville, *Albany county,* baptized two adults, and confirmed 9, and preached again in the afternoon.

Friday, 8, confirmed 1 in St. Paul's Church, Oakhill, *Greene county.*

Saturday, 9, in the morning, confirmed 2 in Christ Church, Greeneville.

In the evening, preached in Calvary Church, Cairo.

Third Sunday after Easter, May 10, in the same church, admitted the Rev. George Sayres, Deacon, the missionary there, to the Priesthood.

In the afternoon, confirmed 1.

Tuesday, 12, in Trinity Church, Windham, admitted Asa Griswold to Deacons' Orders.

Mr. Griswold is the missionary at Walton and Franklin, Delaware county, the station having been resigned by the Rev. Robert Campbell.

In the afternoon, confirmed 8.

Thursday, 14, in the morning, confirmed 18 in St. Peter's Church, Hobart, *Delaware county,* and preached there again in the afternoon.

Saturday, 16, confirmed 11 in St. John's Church, Delhi, and made a pastoral visit to a sick member of the parish.

Fourth Sunday after Easter, May 17, in Christ Church, Walton, preached and administered the Communion; in the afternoon, baptized an infant and preached; and preached again at a later hour.

Tuesday, 19, in St. Matthew's Church, Unadilla, *Otsego county,* in the morning confirmed 10, and preached again in the evening.

Wednesday, 20, preached in the Baptist Meeting House, Franklin, *Delaware county.*

Thursday, 21, in Immanuel Church, Otego, *Otsego county,* preached and administered the Communion; and in the afternoon, baptized an infant, and confirmed 3 persons.

Friday, 22, in the morning preached in the Baptist Meeting House, Oneonta, and in the afternoon confirmed therein 3 persons.

Saturday, 23, preached in Christ Church, Gilbertsville.

Fifth Sunday after Easter, or Rogation Sunday, May 24, in the morning, baptized an adult and confirmed 8 in the same church.

In the afternoon, confirmed 16 in Zion Church, Louisville.

Tuesday, 26, in the morning, laid the corner stone of St. Timothy's Church, Westford, after morning service held in the Methodist Meeting House, at which I baptized 3 adults and 4 children.

In the afternoon, confirmed 5 in the same place.

Wednesday, 27, confirmed 9 in Christ Church, Cooperstown.

Much liberality had been here shown in the great improvement of the Church, by the addition of a large and commodious chancel, by the substitution of desk, pulpit, and pews of polished oak for the old painted ones, and by other appropriate and beautiful alterations.

Festival of the Ascension of our Lord Jesus Christ, May 28, for the parish of St. John's Church, Exeter, in the Methodist Meeting House, administered the Communion, and in the afternoon, baptized an infant, and confirmed 3 persons.

Friday, 29, in St. Luke's Church, Monticello, in the morning, confirmed 11, and preached again in the afternoon.

Sunday after the Ascension, May 31, for the parish of Trinity Church, Cherry Valley, in the Methodist Meeting House, administered the Communion, and in the afternoon baptized 2 infants, and confirmed one person.

Monday, June 1, preached in the Dutch Reformed Meeting House, Herkimer, *Herkimer county.*

Tuesday, 2, in Immanuel Church, Little Falls, admitted the missionary there, the Rev. William S. Bartlet, Deacon, to the Priesthood, and in the afternoon confirmed 2.

Wednesday, 3, married a couple in St. George's Church, *Schenectady.*

Thursday, 4, in the Court House at Fonda, *Montgomery county,* the usual place of worship for the parish of St. Stephen's Church, admitted the Rev. John Noble, Deacon, the missionary there, to the Priesthood, and preached again in the afternoon.

Friday, 5, preached in St. Paul's Church, *Troy.*

Whitsunday, June 7, instituted the Rev. Edward Ingersoll, who had removed into this diocese from that of Connecticut, into the Rectorship of Christ Church.

In the afternoon, confirmed 75 in St. Paul's Church, and preached in the evening in St. John's Church.

The next day I repaired to West Point, having been requested by the Department of War to serve as a member of the Board of Visiters—such a Board being annually appointed—of the United States Military Academy at that place. The duties thus devolving on me occupied the greater part of my time for two weeks.

On the first Sunday which occurred during the session of the Board—Trinity Sunday, June 14, I preached in the Chapel of the Academy in the morning; and in the afternoon in the Presbyterian Meeting House at Cold Spring, Putnam County, where the Rector of the neighboring parish of St. Philip's Church, Phillipstown, officiates statedly on Sunday afternoon. A parish has since been organized here, under the name of St. Mary's Church in the Highlands. On the following day I made a pastoral visit to a sick member of this congregation.

June 16, received from the Bishop of Tennessee canonical notice of his having displaced from the ministry, for causes not affecting his moral character, the Rev. John H. Norment.

Saturday, 20, confirmed 10 of the students of St. Paul's College, College Point, *Queen's county,* in the chapel of that institution.

First Sunday after Trinity, June 21, confirmed 12 in St. Andrew's Church, *New York.*

My engagements at West Point prevented my usual attention to the duties of the annual meetings of the Board of Missions, the Managers of the Sunday School Union, and the Trustees of the General Theological Seminary.

At the Commencement of the latter, twenty-one young gentlemen received the honors of the Institution, and were thus enrolled among its alumni. Of these, 12 were candidates for Orders in this diocese.

Ten were admitted by me to Deacons' Orders, in St. Peter's Church, *New York,* on the Second Sunday after Trinity, June 28, viz., Fortune C. Brown, Freeman Clarkson, Stephen Douglass, George W. Fash, George D. Gillespie, William H. Moore, Louis L. Noble, who had been transferred, as a candidate, from the diocese of Michigan, Jesse A. Spencer, Benjamin W. Stone, and Albert D. Traver.

Mr. Brown has removed to the Diocese of Western New York. Mr. Clarkson, as above stated, is the minister of St. Anna's Church, Fishkill Landing, Dutchess county. Mr. Fash is the missionary at Marlborough, Ulster county, where he succeeds the Rev. Robert Shaw, who is the Rector of Trinity Church, Fishkill, Dutchess county. Mr. Spencer is the minister of St. James' Church, Goshen, Orange county.

Another member of the same class, Theodore B. Lyman, has since been ordained, at my request, by my Right Reverend brother the Bishop of Maryland.

In the afternoon of June 28, confirmed 22 in St. Paul's Church, Flatbush, *King's county.*

Tuesday, 30, in the morning, preached in St. Philip's Church, Phillipstown, *Putnam county.*

In the afternoon, laid the corner-stone of St. Mary's Church in the Highlands, Cold Spring, having previously preached a sermon adapted to the occasion, and confirmed 2 persons in the Methodist Meeting House.

Third Sunday after Trinity, July 5, in the chapel of St. Mark's Church, Williamsburgh, *King's county,* admitted to Priests' Orders the minister of the parish, the Rev. Samuel M. Haskins, Deacon; and in the afternoon confirmed 12.

Wednesday, 8, preached in the temporary chapel occupied by the parish of St. Thomas' Church, Ravenswood, *Queen's county.*

Thursday, 9, in St. George's Church, Astoria, admitted the Rev. Caleb Clapp, Deacon, Assistant to the Rector of St. Michael's, St. James', and St. Mary's Churches, New York, and Instructor at Astoria, to the Priesthood; and in the afternoon, baptized an adult and confirmed 8.

July 10 and 11 were spent in a visitation of the Astoria Female Institute, as were the 13th in that of St. Ann's Hall, and the 14th in that of St. Thomas' Hall, Flushing, and the 16th and 17th in that of St. Paul's College, College Point.

Of all these institutions I had been requested, as Bishop of the Diocese, by their respective rectors, to act as Visitor. In that capacity, these visits were made.

I have before fully expressed my views on the subject of the propriety of education being undertaken by the Church, on the clearly correct principle that it is unnatural to sever man's intellectual and moral from his spiritual part. The mere instruction of the intellect will do but little towards forming the moral man; and surely no Christian need be reminded that all efforts at moral improvement, independent of Christian principles, and the influence of divine grace on the heart, cannot be expected to be successful. Christian faith and morals are essential to the due benefit of cultivating the intellect. Hence the great principle, on which the Christian world has ever acted, that education is a part of religion. It is enforced by religious obligation, and should never be dissevered from the direct inculcation of religious teaching. Therefore the Church should of right—as it is required by duty—see to the education of its young members. I thank God that there is a prospect of the Church in this country feeling its duty in this matter, and acting accordingly.

My visit to the several institutions above mentioned gave me very great satisfaction.—They are all excellent, and fulfilling well their respective trusts and responsibilities. I earnestly commend them to increased patronage, and hope that similar institutions will increase among us.

Of St. Paul's College, in particular, it ought not to be forgotten that it has the peculiar merit of having taken the lead in this important field of the Church's duty. Under the many years' untiring and disinterested devotions of its excellent Rector, it has attained to a great degree of stability, and I am happy to add, of favorable estimation, and well deserved celebrity. It has now the advantage of having been made a corporate body by the legislature of the state; and under its incorporation, has been organized on principles of thorough connection with the Church, and responsibility to its authority.

Fourth Sunday after Trinity, July 12, in the morning, preached in St. James' Church, Newtown.

In the afternoon, confirmed 10 in St. George's Church, Flushing.

Wednesday, 15, in the morning, in the Chapel of St. Thomas' Hall, confirmed 6, of whom 5 were pupils of the institution.

In the afternoon, in the Chapel of St. Ann's Hall, confirmed 6 of its pupils.

Thursday, 16, married a couple in Oyster Bay.

Saturday, 18, preached in Zion Church, Little Neck.

Fifth Sunday after Trinity, July 19, in the morning, confirmed 18 in Christ Church, Manhasset.

In the afternoon, preached for the parish of St. Mary's Church, in the Methodist Meeting House, Hempstead Harbor.

In this parish, as in that of Little Neck, it was deeply interesting and gratifying to me to hear the most affectionate testimony borne to the faithful and useful services of a brother, formerly of this diocese, but then, and for several years, of that of Maryland, and who died at Hempstead Harbor, where he had resided for some time—the Rev. Ralph Williston.

Monday, 20, baptized an infant, and confirmed 4 persons, in St. Paul's Church, Glen Cove.

Tuesday, 21, preached for the parish of Christ Church, in the Baptist Meeting House, Oyster Bay.

Wednesday, 22, baptized a child in the same parish, and afterwards confirmed 5 in St. John's Church, Cold Spring Harbor.

In the evening, preached in the District School, Woodbury.

Thursday, 23, baptized an adult and an infant, and confirmed 7 in St. John's Church, Huntington, *Suffolk county.*

Festival of St. James the Apostle, Saturday, July 25, confirmed 2 in Caroline Church, Setauket.

Sixth Sunday after Trinity, July 26, confirmed 4 in St. John's Church, Islip, and preached there again in the afternoon.

Tuesday, 28, confirmed 21 in St. George's Church, Hempstead, *Queen's county,* and preached there again in the evening.

Wednesday, 29, confirmed 18 in Trinity Chapel, Rockaway, a chapel of St. George's Church, Hempstead.

Thursday, 30, confirmed 14 in Grace Church, Jamaica.

In the evening, preached to the colored congregation in the same village, who worship in a chapel provided by the liberality of the Rector of the parish, enjoying, when no clergyman is present, the services of a licensed colored lay-reader. In the afternoon, I had visited the school belonging to the congregation kept in the same building, and under the charge of the lay-reader.

Seventh Sunday after Trinity, August 2, in Christ Church, *Troy,* admitted to Priests' Orders the Rev. William H. A. Bisseli, and the Rev. George B. Eastman, Deacons, Instructors in the Troy Episcopal Institute. Mr. Eastman had recently been canonically transferred from the Diocese of Michigan.

In the afternoon, in St. John's Church, Cohoes, *Albany county,* baptized an adult, and confirmed 12.

In the evening, confirmed 6 in St. Luke's Chapel, (a chapel of Trinity Church,) West Troy.

In the same week I attended, as a Trustee thereof, the annual meeting of the Trustees, and the Commencement, of Geneva College. It must be interesting to this diocese, which has happily had it in its power to act very efficiently in behalf of this College, to know that it continues to answer well the best wishes and expectations of its friends.

Eighth Sunday after Trinity, August 9, in Immanuel's Church, Otego, *Otsego county,* admitted the missionary there, the Rev. Andrew Hull, Deacon, to the Priesthood; and in the afternoon confirmed 1.

Tuesday, 11, in St. John's Church, Delhi, *Delaware county,* admitted to the Priesthood the Rev. Daniel Shepard, Deacon, Principal of the Delaware Academy; and in the afternoon confirmed 3.

On the 12th, received from the Bishop of the Diocese of New Jersey, canonical notice of his having displaced from the ministry the Rev. John Purdue, M. D., Deacon, under the canon providing for the case of a clergyman declaring his renunciation of the ministry, and for causes not affecting his moral standing.

Thursday, 13, in the Methodist Meeting House, Catskill, *Greene county,* for the parish of St. Luke's Church, whose House of Prayer, reported last year as having been burned, is rebuilt in part, confirmed, in the morning, 8; and in the evening, preached for the same parish in the Dutch Reformed Meeting House.

Friday, 14, in Trinity Church, Athens, confirmed 5.

Ninth Sunday after Trinity, August 16, consecrated St. Simon's Chapel, Hampton, *Washington county.*

This is a chapel of the old parish of Christ Church. The parish church, erected many years since, having, by the growth of the village at a short distance from it, become inconveniently situated for many of the congregation, this neat little chapel has been erected, the services of the missionary in charge being divided between the church and chapel.

In the afternoon, baptized 2 adults and an infant, and confirmed 3, in Christ Church.

In the evening, preached in the Congregational Meeting House, Fairhaven, Vermont.

Monday, 17, confirmed 7 in St. Paul's Church, Whitehall, *Washington county.*

Tuesday, 18, in the Presbyterian Meeting House, Glens Falls, *Warren county,* for the parish of the Church of the Messiah, admitted to Priests' Orders the missionary there, the Rev. John A. Spooner, Deacon; in the afternoon, confirmed 14; and preached again in the evening.

Much commendable zeal is manifested by this new parish, and it promises fairly to become one of the strongest and most influential in that section of the diocese.

Wednesday, 19, I met a small congregation at the dwelling house of an aged member of the Church in Northumberland, *Saratoga county.* Formerly a constant and devout attendant on the services and ordinances of the Church in the diocese of Connecticut, he removed thence into this section of country, many years since; and being at a great distance from Church privileges, the unhappy effect of destitution of them was beginning to be experienced in his religious feelings and views, when he became providentially known to our faithful missionary in those parts. The result was, the appointment of occasional services at his house. The happiest consequences have been experienced; as was illustrated, in part, by the confirmation, at this time, of 5 persons.

Thursday, 20, confirmed 5 in St. Luke's Church, Mechanicville.

In the evening, baptized an infant, and preached in the Dutch Reformed Meeting House, Kinderhook, *Columbia county.*

Friday, 21, confirmed 19 in Christ Church, *Hudson.*

Saturday, 22, confirmed 19 in Trinity Church, Ulster, *Ulster county;* where I was much gratified at finding the church ornamented with a new and beautiful spire, at the sole cost of a lady of the parish, in which is suspended a fine bell presented by a member of the same family.

Tenth Sunday after Trinity, August 23, in the morning, preached in St. Paul's Church, Redhook, *Dutchess county.*

In the afternoon, preached in a chapel finished in the upper story of the Academy, Clermont, *Columbia county.* Here the Rector of St. Paul's, Redhook, officiating on Sunday afternoons, has succeeded in gathering a highly respectable congregation, who, I had reason to hope, would soon be organized as a parish.

Festival of St. Bartholomew the Apostle, Monday, August 24, confirmed 2 in St. John's Church, Kingston, *Ulster county.*

Tuesday, 25, confirmed 19 in St. James' Church, Hyde Park, *Dutchess county.*

I found this church greatly improved by the addition of a handsome marble font, a beautiful expression of gratitude and kindness, by a military corps belonging to this city, for hospitalities received, in visits to Hyde Park, from members of the parish, and satisfaction enjoyed in attendance on the services of the Church.

Wednesday, 26, confirmed 22 in St. Paul's Church, Poughkeepsie.

In the afternoon, administered the Communion of the Sick, at her residence, to the aged relict of a late venerable Presbyter of the diocese.

Thursday, 27, baptized 2 adults, and confirmed 9, in Zion Church, Wappinger's Creek.

Friday, 28, confirmed 6 in Christ Church, Marlborough, *Ulster county.*

Eleventh Sunday after Trinity, August 30, in St. John's Church, Monticello, *Sullivan county,* in the morning, baptized 4 adults, confirmed 17, and administered the communion; and preached again in the evening.

The interests of the Church are evidently strengthening in this insulated portion of our diocese. The indefatigable missionary, far from any other brother, extends his services very usefully over a large tract of neighboring country.

Tuesday, September 1, preached in St. James' Church, Goshen, *Orange County.*

Wednesday, 2, confirmed 1, and administered the communion in St. Andrew's Church, Walden; and preached there again in the afternoon; and at a later hour paid a pastoral visit to a sick member of the parish.

Thursday, 3, confirmed 27 in St. George's Church, Newburgh.

Friday, 4, confirmed 9 in St. Anna's Church, Fishkill Landing, *Dutchess county.*

Saturday, 5, baptized an infant, and preached in Trinity Church, Fishkill.

Twelfth Sunday after Trinity, September 6, in the morning, preached in Christ Church, Patterson, *Putnam county.*

In the afternoon, for the parish of St. Peter's Church, Pawlings, *Dutchess county,* preached in a Methodist Chapel in that town.

Monday, 7, preached in St. James' Church, North Salem, *Westchester county.*

Tuesday, 8, in the Presbyterian Meeting House, for the parish of St. Luke's Church, Somers, preached and administered the communion, and preached again in the evening.

I was gratified to find here the prospect of the speedy erection of a church.

Thursday, 10, in St. Peter's Chapel, Peekskill, preached in the morning, and in the evening confirmed 5.

Friday, 11, in St. Paul's Church, Sing Sing, confirmed 10, and baptized an infant, and preached again in the evening.

Saturday, 12, confirmed 11 in Christ Church, Tarry Town.

Thirteenth Sunday after Trinity, September 13, in the morning, preached in Zion Church, Greenburgh.

In the afternoon, confirmed 5 in St. John's Church, Yonkers.

Monday, 14, preached at a Chapel of St. John's Church, at Tuckahoe.

Thursday, 17, in St. Paul's Church, Baltimore, united with my Right Reverend brethren, the Senior Bishop, and the Bishops of Virginia and New Jersey, in the consecration to the episcopate of the Rev. William Rollinson Whittingham, D. D., St. Mark's Church in the Bowery Professor of Ecclesiastical History in the General Theological Seminary, elected Bishop of the Diocese of Maryland. It is a source of great gratitude to God, that the long vacancy in that interesting and important Diocese has been so happily filled. And the measure of the loss thus sustained by the Seminary, and by this Diocese, though increased, is rendered less unhappy by those qualifications for his station which make Dr. Whittingham's promotion so valuable an accession to the episcopacy of the Church.

A similarly valuable accession has also been experienced, I am happy to say, since we last met, in the consecration to the charge of the Church in South Carolina, of the Rev. Christopher Edwards Gadsden, D. D.

On the evening of the day of Bishop Whittingham's consecration, I preached in St. Paul's.

Fourteenth Sunday after Trinity, September 20, in St. Paul's Church, Tompkinsville, *Richmond county,* confirmed 14 in the morning, and preached again in the afternoon.

Fifteenth Sunday after Trinity, September 27, confirmed 12 in St. Michael's Church, *New York.*

From the above details, it appears that during the year, I have assisted at the consecration of one Bishop; ordained 17 Priests and 15 Deacons; instituted 3 Rectors; laid the corner stones of four churches; consecrated four churches; and confirmed 1409 persons on 86 occasions. One other Deacon was ordained, for me, by another Bishop. Two Deacons and one Priest were ordained by me for vacant dioceses. Thirteen of the Deacons are alumni of the General Theological Seminary. I have also administered the Lord's Supper 29 times, and preached 219 times. My various official journeys have amounted to about 4,500 miles.

The changes among the clergy, other than those already noticed, have been as follows:

The Rev. Pierre T. Babbit has removed into this Diocese from that of New Jersey, and become the Rector of Christ Church, Hudson; herein succeeding the Rev. Isaac Pardee, who has removed to this city as Assistant Minister of St. Thomas' Church.

The Rev William Barlow has resigned the Rectorship of St. John's Church, Ogdensburgh, St. Lawrence county, where he is succeeded by the Rev. Hewlett R. Peters, and become Rector of St. Paul's Church, Flatbush, King's county.

The Rev. Seth W. Beardsley has removed into this Diocese from that of Western New York, and resides at Cherry Valley, Otsego county.

The Rev. Alva Bennet has removed from Little Falls, Herkimer county, and is, I am informed, engaged in teaching at Nassau, Rensselaer county.

The Rev. Johnson A. Brayton has removed from the Diocese of Western New York, and is residing, as a teacher, at Ogdensburgh, St. Lawrence county, extending also clerical services to Canton.

The Rev. Thomas S. Brittan has resigned the Rectorship of St. Paul's Church, Brooklyn.

The Rev. David I. Burger has removed into this Diocese from that of Michigan, and become the Missionary at Hoosick Falls, Rensselaer county.

The Rev. Henry Caswall has been canonically transferred to this Diocese from that of Indiana; and

The Rev. Sheldon Davis from that of Connecticut. The latter being the missionary at Patterson, Putnam county, and Pawlings, Dutchess county.

This station, and subsequently that formerly connected with it, of North Salem and Somers, Westchester county, had been resigned by the Rev. Benjamin Evans, who has removed to this city, succeeding, as Missionary at large, the Rev. Alexander Frazer, who, for several years, gave himself most faithfully, disinterestedly, and successfully, to the arduous and important duties of that office; and who is now engaged in this city in the business of teaching.

The Rev. John Grigg has removed into this Diocese from that of Vermont; and

The Rev. Thomas Clark from this into that of New Jersey.

The Rev. James Coghlan, who came to this country some years ago, as a Presbyter of the Church of England, and was canonically connected with this Diocese, returned, about two years since, to England, and has never since made to me his canonical reports. I have been indirectly informed that he has a cure in England. Should he not report himself within the coming year, I shall consider his former ecclesiastical connection as having been renewed, and accordingly erase his name from the list of our clergy.

The Rev. Samuel C. Davis has removed to the Diocese of Maryland.

The Rev. Isaiah G. De Grasse, Deacon, has relinquished the charge of the congregations to which he ministered in this city, and in Jamaica, Queen's county.

The Rev. John Dowdney has resigned the Rectorship of Trinity Church, Athens, Greene county.

The Rev. John D. Gilbert has removed to the Diocese of Western New York, and

The Rev. George S. Gordon, Deacon, to that of Connecticut.

The oldest Presbyter of the Diocese, the Rev. William Hammell, has departed this life. He had been separated from the work of the ministry for about forty years, by paralysis, manifesting the genuineness of his piety, by patient and Christian endurance of the trial which was thus so long laid upon him.

The Rev. Charles W. Hackley has removed into this Diocese from that of Mississippi, and is at present engaged in instruction in this city.

The Rev. Aaron Humphrey has relinquished the missionary station at Waddington, St. Lawrence county, and

The Rev. John Knill that of Port Jackson, Montgomery county, and West Charlton, Saratoga county.

The Rev. Henry Lockwood has removed to the Diocese of Western New York.

We have to lament the loss of the Rev. Darwin B. Mason, M. D., Rector of Trinity Church, Granville, Washington county, whom God has taken to Himself in the prime of life, and in the midst of great fidelity and usefulness of ministration.

The Rev. Timothy Miner has removed to the Diocese of Illinois,

The Rev. John D. Ogilby to that of New Jersey, and

The Rev. Washington Philo, Deacon, to the jurisdiction of the Missionary Bishop for Missouri, &c., and

The Rev. James Sunderland, who is a teacher in this city, into this Diocese from that of North Carolina.

The Rev. Joseph Ransom has resigned the Rectorship of St. John's Church, Johnstown, Fulton county, where he is succeeded by the Rev. Salmon Wheaton, D. D., removed from the Diocese of Rhode Island, and is Missionary at Westford and Cherry Valley, Otsego county.

The Rev. John Scovill has resigned the Rectorship of Christ Church, Greeneville, Greene county.

The Rev. William Staunton and the Rev. Alfred Stubbs, Deacon, have removed to the Diocese of New Jersey.

The Rev. Isaac Smart, the Rev. Thomas Towell, and

The Rev. Phineas L. Whipple, to that of Western New York, and

The Rev. William Withington, Deacon, to that of Massachusetts.

The whole number of clergy in the Diocese is 191. Fourteen have removed from other Dioceses into this, and 17 from this into others, and 2 have departed this life.

The following persons are candidates for orders:—Henry Lawrence, William H. Hughes, D. Hillhouse Buel, Ralph Hoyt, Francis Edwards, John G. Barton, Charles Aldis, James N. M'Elligot, David M'Ilvaine, Nathaniel W. Starr, Whiting Griswold, Alfred M. Loutrel, Anthony E. Burt, William E. Snowden, Maunsel Van Rensselaer, John S. Kidney, Robert Washbon, Charles F. Smith, John H. Hobart, Jacob D. L. M. Moore, Stephen Patterson, William Adams, Russel Trevett, John T. Cushing, Henry M. Beare, Arthur C. Coxe, Samuel Sherwell, Arthur Carey, James Witherspoon, Benjamin Akerly, Benjamin Daniels, John C. Smith, Samuel H. Coxe, jun., Stephen H. Battin, James W. Stewart, William Walsh, Gurdon Huntington, Edwin A. Nichols, Charles Axtell, Jedidiah Huntington, M. D., Reuben Riley, Henry B. Bartow, Frederick Shelton, Donald Frazer, Aaron F. Olmstead, Edgar P. Wadhams, Vandervoort Bruce, A. Claudius M'Elroy, and Robert B. Fairbairn.—Total 49.

Of these Mr. Aldis is an alumnus of the General Theological Seminary, and 24, viz.: Messrs M'Ilvaine, Griswold, Loutrel, Snowden, Van Rensselaer, Kidney, Washbon, Hobart, Moore, Adams, Trevett, Cushing, A. C. Coxe, Sherwell, Cary, Witherspoon, Akerly, J. C. Smith, Battin, Stewart, Walsh, G. Huntington, Nichols, and Axtell, are students of the Seminary; and several others will probably enter at the opening of the Seminary next week.

Josiah Perry has been transferred, as a candidate, to Vermont, John W. Clark to Virginia, and Philip E. Milledoler, M. D., to New Jersey. William Mulligan has requested the erasure of his name from the list of candidates on account of insufficient health for the prosecution of study, William D. Wedgewood, on account of present attention to secular engagements, and William Hall, jun., from a desire to seek the ministry of a dissenting denomination. Thomas N. De Wolf of the British Province of Nova Scotia, having prosecuted the studies of our General Theological Seminary, and become one of its alumni, and a candidate for orders, in this Diocese, has with my full approbation, on his return to his native Province, been ordained by the Bishop thereof.

I have so often commended to the increased attention of the Diocese our several institutions for religious purposes, that I am reluctant again to press the subject upon you. But indeed, brethren, it is necessary to do so. Our Education and Missionary Society, most especially, and as intimately connected with its usefulness, those for the distribution of the Bible, the Book of Common Prayer, and Religious Tracts, all need a large accession of patronage. The greater part of you probably heard—allow me to say that it is right and proper that you should all have heard—their several reports, at their joint anniversary last evening. Might not the Convention, by some act of its own, endeavor to stir up a better feeling respecting them in this large and able diocese?

It is proper that I here make grateful record of an instance of munificence to the Bible and Common Prayer Book Society, of which the public prints have given you information. The late pious and excellent Mr. Jacob Shatzel, of this city, in life a pattern of liberality, bequeathed a legacy to that Society of $2000, as a permanent fund, to be paid at the death of his widow. Circumstances, however, justifying a fear that technical difficulties might arise to the payment of the legacy at the time assigned, that worthy lady has presented an equal amount to the Society, in consideration of its waiving all claim under the will.

As the late Protestant Episcopal Press was frequently mentioned in Episcopal addresses, it is proper that I here record the dissolution of that institution under circumstances of embarrassment arising out of defect of patronage. Our excellent paper, however, The Churchman, which had belonged to it, was saved, by individual enterprise and liberality, from being involved in the pecuniary perplexities of the Press, and is still continuing its career of high and extensive usefulness, with, I am happy to say, the obviously increasing approbation and confidence of the community.

Many years ago, a movement was made in the Convention on the important subject, commending itself to our best feelings, of some provision for aged and infirm clergymen. There appeared then a strange apathy on the subject, which I should be sorry to think still exists. I submit to the Convention the propriety of a recurrence to it.

Benjamin T. Onderdonk.

New York, October 1, 1840.

COMMUNICATIONS.

For the Churchman.

SIR PETER KING.

Mr. Editor,—Your correspondent "C," in the Churchman of August 29th, which has just reached me, desires me to let your readers know what authority I have for my statement in your paper of August 15th, that Sir Peter King, while Lord Chancellor, preferred Mr. Slater in the Church. He admits that the statement has often been made, and has grown quite current; but asserts, that, after no little search for particulars of Slater's life, he could never trace this to sufficient authority. He thinks, moreover, that he has strong reason for doubting it, from the fact that Slater was a *non-juror;* and that it is exceedingly uncertain that he ever surrendered his ecclesiastical scruples, as the *non-jurors* were known to be very tenacious of their peculiarities.

I am too remotely situated to have access to many books, especially such as "C" refers to; and must presume, that, if his diligent search has not brought to him satisfactory proof of the assertion objected to, I can have little ground to hope that I have been more fortunate.

Yet, however, I must suppose that the *very* nature of the fact in question—there being, I believe, no work of Sir Peter *or* Mr. Slater, extant at least, in which it *could* be mentioned, and the controversy, *as far* as it implicated them personally, having *ceased* with their day—no competent *record* of such a fact can be supposed to exist. Under these circumstances, I suppose that "a statement of it often made, and become quite current," without public contradiction, would be presumptive evidence of its *being true.* This I suppose to be precisely the amount of authority under which the *original draught* itself is ascribed to Slater; at least, it is all that I have been able to meet with in the case: and even this authority, as far as I am aware, does not furnish us with his Christian name, nor the place of his residence. The book itself merely purports to be the production of *a Presbyter of the Church of England.* A large amount of the matter of the Biographical Dictionaries referred to by "C" can have, I should think, no better ultimate foundation. Sir Peter K., at least after the sarcasm of Bishop Hickes, did not leave the authorship of his works even to such testimony, if I may judge from a copy of one of them, in its original binding, now in my possession, with his name as part of the title on the back; and an inscription on a fly-leaf, importing that it was a gift from himself, to a clergyman who came to this country in the life-time of the author.

The only work to which I am at present able to refer as positively asserting the fact, is *Adam's Religious World Displayed*, vol. 2, p. 292, where it is said that, "In answer to Lord King's *Enquiry*, an *Original Draught of the Primitive Church* was written, which is a work of such merit that *it is said* to have converted Lord King himself, who *certainly* preferred Slater in the Church." He does not mention his authority, but as he appears to have written under the eye of the venerable Bishop Abernethy Drummond, who was of the famous episcopal family of Hawthornden, and was born before Sir Peter became Lord Chancellor; and as the article in which the assertion appears is stated by him to have been reviewed in MS. by "a learned member" of the English Church, he must have been satisfied as to the fact.

Although it is not in my power at present to produce any other positive testimony on this point, yet I will trespass on the patience of "C" and your readers for a few remarks tending, in my judgment, to make the asserted fact probable.

Bishop J. Skinner (Primitive Truth and Order, p. 164, Am. ed.) and Dr. Bowden (Letters to Dr. Miller; Lett. 27) state the fact of Sir Peter's being convinced by Slater, as having been constantly asserted, without contradiction. Sir Peter was originally a dissenter; his *Enquiry* was written to sustain the principles of dissent, and he must still have held those principles when he published the second edition of that work, yet he certainly conformed to the English Church before he became Chancellor, twelve years later; circumstances which seem to me to favor the assertion that Slater's work, published in the interval, was instrumental to Sir Peter's change of principles. There is, therefore, a probability of Sir Peter's being inclined to favor Mr. Slater, if the position of the latter admitted of it.

But Mr. Slater was a *non-juror*. Of this fact I was not before aware; my inquiries respecting him having given me no further information than was exhibited in my former paper. Admitting the fact, however, I cannot, after some consideration, incline to the opinion of "C," that "it is exceedingly uncertain that he ever surrendered his ecclesiastical scruples," unless better authority can be adduced for it than the general fact, that "the *non-jurors* were exceedingly tenacious of their peculiarities."

The actual history of the *non-jurors* is but little known. Our impressions regarding them and their acts are mainly derived from the party which had triumphed over them, whose interest it was to represent them as intractable, weak, foolish, and violent men. *Calamy*, the dissenter, said of them that "the ejected Episcopal ministers, with the loss of their places seemed also to lose their tempers." And even Bishop Burnet said, that "of all the sorts of men, who have within the memory of the present age been on the suffering side, never any suffered so little, and raged so much, as the Jacobites." With such representations of these men, infused through nearly the whole civil and ecclesiastical history of their time, while their own writings, though neither few nor feeble, are rarely to be met with, it is not wonderful that they should be thought meanly of by some, lightly of by many, and as an ignorant and obsolete *sect* by more. Yet now, when themselves, and the party opposed to them, have both passed away, a fairer estimate should be made of their character and conduct. The London *Christian Observer* does them but simple justice, when, in a review of the Life of Archbishop Sancroft, it says, "some of the non-jurors were men of great learning, of exemplary morals, and of indisputable integrity. They seem, in general, to have been men of unobtrusive and peaceful dispositions; and we doubt not that their primitive conduct, in general, entitled them to respect." A candid political writer of their own time, in commending Tillotson and others, who were put into the places of the deprived bishops, bore honorable testimony to the merits of the *non-jurors*. He says, "that the great personal merit of the deprived Bishops, the late eminent service which several of them had done to the country in James the Second's reign, the cause itself for which they suffered, (which seemed to very many to be the cause of the Church of England itself,) and the commiseration of the people towards good men, who left such great, and honorable, and advantageous posts purely for conscience' sake, made it not a very desirable thing to men of character and merit to fill their places. The Jacobite interest was then formidable, and the revolution was green and had taken little root. Yet then did these excellent men venture to accept of those employments, in which they could not but expect to meet with opposition from the inferior clergy, of whom a great majority did almost adore their deprived bishops. Of the complying clergy, it is to be feared great numbers took the oath against their wills." The leading principle which bound the *non-jurors* in a separate body was, that no secular power could deprive a clergyman of his ecclesiastical character;—a principle which no Episcopalian of the present day will allow to be questionable. "A clergyman's authority," said they, "is from God; and notwithstanding any civil act to the contrary, he is bound to take care of his office, though the most bitter persecutions attend him for so doing; and therefore, if they will warrant a civil act to disable us from dangerous duties, they must excuse use if we have those dreadful apprehensions of the account we have to give, that we endeavor to do as we can at our hazard, when we are not suffered to do it in communion with them." And yet there were many among them who were not so tenacious, even of this principle, as to allow it to keep them separate from their brethren when circumstances would favor a return to communion. Among the first to take this course was Dr. Sherlock. As the government of William and Mary become more settled, others conformed. Some few of them were never entirely ejected, and a portion of them, though they refused to take the oaths, did not join the non-juring communion. Bishop Ken, on the death of Bishop Kidder, by whom he had been supplanted in the see of Bath and Wells, formally resigned his jurisdiction to the successor of Bishop Kidder, and never afterwards performed any official act; but, on the death of Bishop Loyd, (who, since the death of Archbishop Sancroft, had acted as primate to the non-juring communion,) wrote to Robert Nelson, (the author of the work on the Festivals and Fasts,) advising the *non-jurors* to conform to the established Church; asserting, that it was always the opinion of the deprived bishops, that, upon their demise, "the invading bishops" should be regarded as canonical. Though the separate communion was in fact maintained till 1779, yet it now became much reduced in numbers; Nelson, and Dodwell, with many others, joining the *established* Church. This was in 1709.

It was five years after this, in 1713, that Sir Peter King published the second edition of his *Enquiry*. This was two years subsequently to the passage of the law against occasional conformity, which effectually excluded him, as a dissenter, from public office. By this republication, at this period, he must be understood, I think, as still maintaining his ground as a dissenter. Slater tells us, in his preface, that "it was not till *some considerable time* after the second edition came abroad," that he became acquainted with the *Enquiry*. I have no means of ascertaining, at present, *when* the *Original Draught* appeared, but I suppose not earlier than 1715. At this time all the deprived bishops, with Smith, Wagstaff, and Hickes, who had been consecrated by them, and also Nelson and Dodwell, the leading laymen, were all dead, and no ecclesiastical principle justified farther non-conformity; which was maintained, by those who persevered in it, upon *political* grounds alone. On a careful re-perusal of the *Original Draught*, I have not been able to find a syllable which would imply, that, if Slater had been a *non-juror*, he remained such at this time. On the contrary, I think it contains strong evidence of his being a conformist. The last chapter, particularly in the last two or three paragraphs, seems to me to be conclusive on that point. I cannot therefore think, that, whatever may have been his previous connection with the *non-jurors*, he ought to be classed with them at this time.

As more than twenty years had passed since the first publication of the *Enquiry*, we may easily conceive that the *Original Draught*, when it appeared, would attract the attention of Sir Peter King. Let us suppose that it was carefully read by him—that it did, as has been so generally asserted, convince his riper judgment of the errors of his work, and the theory of his youth—that it induced him to conform to the Church, and of course to think favorably of its author—and what can be more natural than that, when some years afterwards he had become Lord Chancellor, he should confer on Mr. Slater some preferment proportioned to his merit? Let it be remembered, moreover, that even if Slater had been a *non-juror*, no oath was now required of him for conformity. He had only to read the prayers for the king (*de facto*) and royal family, in the service of the Church, the house of Hanover being now in possession of the throne.

Under this view of the case, and claiming the full merit of the candor which "C" is willing to impute to me, I must still think, that, though the fact of Slater's preferment by Sir Peter cannot now perhaps be demonstrated, yet there is such a presumption in its favor, that, until the contrary is made more probable, we may "avail ourselves of the credit of Lord King's self-acknowledged defeat by Slater."

The *Enquiry* seems to have had a greater influence upon ecclesiastical questions than its merits authorize. Its recent republication, by a respectable religious body in this country, seems to require that its pretensions should be fully tested. My former communication was merely intended to promote inquiry into them, by presenting such facts as I had met with in my reading. As your correspondent "C" appears to have turned his attention to the subject, I shall feel gratified if he, or any of your correspondents who are in possession of any facts in the case, would present them through your columns.

G. W. V. M.

Sept. 15, 1840.

For the Churchman.

CHRIST AND THE CHURCH.

No. III.

This mystical union between Christ and his Church is again represented unto us, under the figure of *Bread;* and was typified, under the law, by the *manna* which supplied food and nourishment to the children of Israel, while they continued their wanderings in the wilderness, and which only ceased when Joshua had led them safely over Jordan into the country of their inheritance, the land of promise, a land flowing with milk and honey, and abounding in all manner of good things. Then was rolled away from them the reproach of Egypt; "neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan." Christ tells us, *He* is this heavenly manna, that true bread of life which came down from heaven, of which, if a man eat, he shall never hunger. And the apostle Paul says, "The bread which we break, is it not the communion of the body of Christ? for we being many, are one bread." This bread is his flesh, which, under the Christian dispensation, he gave for the life of the world, and which, in the sacrament of the Lord's Supper, is spiritually taken and received by the faithful for strength and refreshment; by which holy leaven all the lump is at last leavened, by daily enabling the sincere recipients of this grace to put away from them the leaven of wickedness, the sins which do so easily beset them, and to run with patience the race set before them, looking unto Jesus the author and finisher of their faith; who at the end of their course shall appear to their joy and comfort, safely conducting them through the valley and shadow of death, dividing the dark waters of Jordan, and so administering to them a clear passage over, and a glorious entrance into that high and holy "rest which remaineth for the people of God," the true Israel!

Christ is called also the *Foundation*, and Christians *the building*: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." "Other foundation can no man lay than that is laid, which is Christ Jesus." It is said also, "ye are built upon the foundation of the Apostles and prophets;" they being wise master-builders, are identified with Christ the foundation, so intimate is the union of one with the other; and "in whom all the building, fitly framed together, groweth unto a holy temple in the Lord." Says St. Peter, "If so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also as lively stones are built up a spiritual house." St. Paul in his Epistle to the Corinthians says, "ye are God's husbandry, ye are God's building;" and, "let every man take heed how he buildeth there upon. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; if any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss, but he himself shall be saved, yet so as by fire." The best exposition that can be found, we think, of this difficult part of the epistle, is in the writings of St. Chrysostom, who instead of applying it, as do most expositors, to *teachers and disciples*, refers it altogether to *actions*, which we find everywhere laid down as the great Christian test, and which here the apostle calls, (by way of distinguishing between the good and the bad,) "gold, silver, precious stones, wood, hay, stubble." Therefore, he says, if any man's work abide which he hath built thereupon, he shall receive a reward; if any man's work shall be burned, he shall suffer loss. Should the teacher suffer loss by the disciple refusing to hear or obey? Certainly not, for it is added, "every man shall receive his own reward, according to his own labor." "He shall suffer loss," says St. Chrysostom; here is one punishment; "but he himself shall be saved so as by fire." Lo, here again is a second, and his meaning is, he himself shall not perish in the same way as his works, passing into nought, but he shall abide in the fire; he calleth it, however, salvation; you will say, why? that is the cause of his adding, "so as by fire," since we also use to say it is preserved in the fire when we speak of those substances which do not immediately burn up and become ashes. Let us all be warned how we build upon this sure foundation, lest it be wood, hay, stubble, which the fire of the last day will quickly destroy; but may it be of those more enduring substances, gold, silver, precious stones, which remain unalterable. How earnestly should the Christian pray for the completion of this heavenly building, when God, by his Holy Spirit, "shall bring forth the head-stone thereof with shoutings, crying, grace, grace unto it!" And though it be now (like Solomon's) going on silently in its erection, without either sound of axe or hammer, yet ere long will it burst upon the vision of an enchanted world, in all its symmetry of beauty, and perfection of loveliness, and majesty! The *Tabernacle* was also used as a figure of the Church of Christ. Its establishment among the Gentiles, or rather its re-establishment among the Jews, St. James describes when he says, "to this agree the words of the prophets, as it is said, I will return and build again the tabernacle of David, which is fallen down." St. John says, "the Word was made flesh, and dwelt or tabernacled among us." The temple is also applied in figure to the body of Christ, as well as to Christians. Christ said to the Jews, when referring to his own body, "destroy this temple, and in three days I will raise it up again." After their great examplar, Christ, Christians (according to the measure of grace) have the presence of God abiding within them, whence their bodies are styled *temples of the Holy Ghost*, and they are exhorted to dedicate them entirely to the service of God, driving out of them the buyers and sellers, even though it should be with the scourge of whips; those busy and worldly cares, foolish and wicked employments, which would quickly convert our Father's house into one of merchandise, and into a den of thieves. How careful, then, should the Christian be to keep his house "swept and garnished" for the entertainment of his heavenly guest, even of the Lord from heaven, who, through the Spirit, condescends to dwell with him, and would there abide were he not grieved away by sin! Says the Apostle Paul in his Epistle to the Corinthians, "Know ye not that ye are the *Temples* of God, and that the Spirit of God dwelleth in you? if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." Fearful, indeed, are these words! May we all so strive for purity of heart and life, that we may escape this dreadful threatening; and so please and entertain our heavenly visitants *here*, that when our earthly house of this tabernacle be dissolved, we shall have "a house not made with hands, eternal in the heavens"—which shall be an everlasting habitation for the spirit of holiness, and in which it will please him to dwell for ever!

E*.

For the Churchman.

Mr. Editor,—In your paper of September 19, are some remarks on a new edition of the Prayer-book, some of which disparage the standard lately set forth. Allow me to make an observation or two on the subject.

1. I find no *authority* in any English Bible or Prayer-book, within my reach, for the new reading in the Burial Service; they all place the note of interrogation (?) as in the Standard: "what advantageth it me, if the dead rise not?" Private opinion is not authority.

2. The passage in Psalm ii., altered in your new edition, stands in four English Prayer-books, one of them in black letter, besides American books, as in the Standard; and in Coverdale's Bible it reads, "Kiss the Son, lest the Lord be angry, and so ye perish from the right way. For his wrath shall be kindled shortly: blessed are all they that put their trust in him."

3. In the paragraph following the act of baptism, the English punctuation has *not* been restored in your new edition: the English form has a comma (,) after *both* "flock" and "cross;" the new copy puts a semicolon (;) after "flock;" the Standard follows the previous American Standards, which were for it the highest authority.

4. The words "these persons" in the Baptism of Adults, correspond with the words "this child" in the office for Infants; and it is probable that such was the original reading, for in the older English books the word "the" is in italics, "*the persons*," indicating that it might be changed to the singular number, which change requires the pronoun instead of the article.

5. Of several editions of our Prayer-book before me, I do not find one which has an italicised word in the prayer for Conventions; the Standard gives the prayer correctly; your new edition takes a liberty with it.

6. The brackets were *not* "thrown out" of the Prayer for Christ's Church militant, in the Standard; but only expunged from a note or rubric.

No question can arise in the next General Convention concerning the "adoption" of the Standard, for it is *set forth* as such, by a Committee to whom power to do so was given.

The Committee followed *authority* throughout, in preparing the Standard: your presbyter has indulged in private opinion. The Committee did a great work in purifying the Prayer-book when there was hardly a single edition respectably accurate: your presbyter has had the benefit of their labors. The Standard was corrected for the press by four persons: the new edition, so far as appears, by only one. In the Standard, no error of importance has been detected even by sharp eyes, putting out of the question the disputed matter in the Institution Office: what faults may be discovered in the new edition remains yet to be seen. If the presbyter shall receive as remarkable a tribute of gratitude as the Committee did, he will feel but little encouragement to do any more drudgery for the Church.

TYPE.

From the Banner of the Cross.

TO THE EDITOR,

In the last number of your periodical it is stated in a note to Bishop Doane's Address to the Clergy and Laity of Maryland, "that several descendants of the three" former "Bishops of Maryland are leading churchmen of the diocese, and are often in Convention. The name of Thomas John Claggett, grandson of the Bishop, appears in the testimonial of the election of Bishop Whittingham."

It is worthy of notice and might have been added, that the sons of the late Bishops Kemp and Stone were members of the Convention at which Dr. Whittingham was elected; and on reference to the journal it will be seen that the names of "E. D. Kemp and Thomas W. Stone" are also appended to the testimonial of the election of Bishop Whittingham.

It must be gratifying to Bishop Whittingham, as well as to the churchmen of Maryland, that descendants of all her former Bishops concurred in the selection of the present Diocesan.

D.

THE CHURCHMAN.

SATURDAY, OCTOBER 17, 1840.

PERSECUTION OF PROTESTANTS IN GERMANY.

We were some time ago much interested by an account, given us in conversation, of the mode in which divine worship was solemnized and the Eucharist celebrated at St. Louis, by a company of emigrants from Europe. We cannot trust ourselves to describe the particulars that were communicated to us, but can only say in general terms, that the emigrants referred to, who were not Romanists, conformed, in the administration of the Eucharist, very closely to the Primitive model of worship. Our informant, a bishop of the Church, expressed the wish that the person from whom he had his information would communicate the facts to the public. In this wish many, we doubt not, will concur; and should this article meet the eye of the person referred to, we hope he will be induced to send us in writing the desired description.

But who were the emigrants that have thus excited our interest? From what country did they come, and to what communion belong? These were queries which neither our informant nor the original narrator, was able, if we rightly remember, to answer, and on which they desired to be satisfied. Some light, we think, is thrown on their history by the narrative which we are about to subjoin.

Two different descriptions of European Protestants have of late been, and we believe still are, subjected to persecution, (or what is accounted such by the sufferers,) from two different sources.

The first, who have increased for the last fourteen years from some nine or ten persons to the number of about six hundred, are natives of Zillerthal, under the government of Austria, and where the Church of Rome is established. These Protestants, originally nine in number, desired in 1826, while yet in the Church of Rome, to take the steps required by law for a change of religion. The Dean of Zell, and other ecclesiastics to whom the application for this purpose was made, entertained it with kindness, but refused to grant it; and the refusal was confirmed by government. In 1832, when they had increased to the number of 240, they petitioned the Emperor for leave to organize a Protestant Church. Counter petitions were sent to the Emperor by the Catholics. In 1834 the decision of the Emperor was received, which prohibited the Protestants from introducing religious divisions into a united country, but permitted them to remove from the Tyrol to other provinces of the empire where Protestant congregations already existed, and there to enjoy their worship in harmony with their brethren. These Protestants, however, continued to urge their petition until the year 1837, when they resolved, to the number of 600, on emigration under the imperial sanction. Many of them emigrated, of their own accord, to America.*

To dwell longer on the alleged persecution of these Tyrolese Protestants would be investing it with more importance than it deserves. We turn, therefore, to another case, in which measures of a far more severe and oppressive character have been enforced, which however have been much less generally censured, for no other reason that we can see, than that the blame in the former case may be imputed, though without reason, to the Catholics; while the latter brings a merited obloquy upon a Prince who was by profession a liberal man and a Protestant.

We refer to the attempt of the late king of Prussia to establish uniformity of religion in his dominions. The Protestants under the Prussian government consist of the Reformed and the Lutherans; the latter of whom adhere to the Confession of Augsburg, which received the sanction of Luther and Melancthon, and has been incorporated with the laws of the German empire. The king of Prussia aimed to unite the Reformed and the Lutherans into one body. To this end he caused a liturgy to be drawn up, and imposed on his subjects, professedly in accordance with (though really repugnant to) the Confession of Augsburg, and imposed on his subjects. It was introduced at Berlin as early as 1822, and received at first strong opposition, and among others from the celebrated Schliermacher. By degrees a majority of the clergy were gained in its favor, and in 1830 it was ordered to be subscribed by the pastors and to be used in all the churches of Berlin. Some of the clergy refused, and were suspended. "In 1834 an edict was passed prohibiting *any* religious meetings, except with express permission of the Consistories; which Consistories, having subscribed to the act of Union, did not grant permission to those Lutherans who had not adopted it, and thus *all Lutheran divine service was rendered illegal.*"

"This illegality," says the British Critic, "is no matter of words, but of deprivation, fine and imprisonment. By the year 1835 nineteen ministers had been either dismissed or imprisoned by the civil authorities for refusing to conform to the state religion. The congregations, following the example of their preachers, were also fined and imprisoned. The fine of twenty dollars was imposed for once attending the Lutheran service. The poor were imprisoned, and those who had any thing to lose were distrained upon to the amount of three or four times the fine levied. Farmers have lost their cattle and ploughs; mechanics and workmen were obliged to give up their tools; some persons were even stripped of their clothes. One of the elders of a congregation in the circle of Militsch was imprisoned with a common thief. He was left for four days with no food but what the charity of his companion gave him from his own allowance. Another, called Sattler, who had been an officer in the army, was fined to the amount of seventy-nine dollars, and imprisoned for nine weeks."

Some idea of the sufferings produced by this cruel policy may be formed from the following statements, which are condensed from a late work, entitled "Persecution of the Lutherans in Prussia, from 1831 to the present time, compiled from German publications: chiefly translated by J D. Lowenberg," which is reviewed in the last number of the British Critic.

"At Juliusburg the police broke open the door of a Lutheran meeting, and dispersed the congregation; the members of it being visited by heavy fines. The fines in the village of Lutziene alone have been levied to the amount of 3000 dollars, and are imposed to the amount of 9000.

'In Great Tschunkawe, the fines of ten individuals for having attended Lutheran worship amounted to 250 dollars. One female paid her fine in cash, but from the rest they took away pigs, geese, leather, shoes and boots, earthenware, clocks and watches.

'At the public worship held in the beginning of September, the police took down the names of two hundred and forty persons, who were fined two dollars each.

'In September the fines already amounted to 1400 dollars; which even Prince Hatzfeld assured Baron Von Koszutski would be remitted if he would promise to abstain from holding Lutheran worship. A poor old man, named Zoller, from Suhlau, was fined four dollars, for having, with his son, a youth of sixteen years of age, attended Lutheran worship; and being too poor to pay this fine, and nothing equivalent being found in his dwelling, they were both sent, on the Sabbath evening, to Militsch, where they were thrown into a dreary dungeon, and kept behind iron gates, secured with heavy locks, the son for two, the father for three days.—*Lutheran Church in Prussia, pp.* 59, 60.

"A child at Cattert, baptized by a Lutheran pastor, was carried off by the police to the state minister of Suplaw, for re-baptism; another at Schwiebedawe was re-baptized at Militsch. Children, old enough for education, were taken away to the United schools, and if they had been confirmed by a Lutheran minister, the sum of five dollars a month imposed on the parents. The fines exacted from these poor people, since 1830, are said to amount to £10,000 sterling.

"The following outrage seems to have occurred in the end of 1834.

'On Tuesday, at 12 o'clock at noon, a body of troops, consisting of four hundred infantry, thirty cuirassiers, and fifty hussars, advanced upon Hönigern, in Mikovski, (Silesia,) from their quarters, about a mile from that place. They were well received, and were astonished at finding a quiet, pious people; for they had been described to them as Polish rebels. Upon their march, when a short way from the church, the Major asked Weber Scholz, from Saabe, "Is it true, as they have written from Berlin, that the people stand before the church with pikes and pitchforks?" "Oh, no!" was the answer, "only with their hymn-books!"

'On the first day the soldiers were friendly; and, in order that the people might not collect on the day following before the church, a report was spread that the military were merely passing through on their route to Poland; the baggage waggons were also ordered to be loaded early on Wednesday morning.

'At half past four A. M. the next day, the whole of the troops marched up to Hönigern. Then the infantry surrounded the church on all sides; the hussars posted themselves on the east, the cuirassiers on the west; and thus the 200 members of the community, who had watched their beloved church through the whole snowy winter night, were hemmed in. The cavalry blocked up the approaches, and drove away those that came near.

'The President and the commanding Major then summoned them to leave the church, reminded them of the obedience due to the King, and warned them of the consequences of refusal. Reply was made, "We stand here in defence of our faith, and ecclesiastical freedom." *Answer:* "We leave you your faith." *A Voice:* "But not the undisturbed confession of it." The Major then gave them five minutes for consideration. The congregation sung. The Major summoned them again, and gave another five minutes. They continued to sing. He then summoned them for the third time, and ordered the soldiers to load their guns. Here a gun went off. The ball passed through the second window from the altar, and struck the northern side of the building. The hedges round the church were then broken down. The soldiers advanced in close ranks, and pushed away the people, and with the butt ends of their guns broke open the door and rushed in. This deed was done early in the morning, while it was yet dark.

'The people fled without so much as raising a finger in opposition, and dispersed on all sides: but how were they terrified when they found they were not allowed to go home in peace; the cavalry turning upon them, and striking them with the flat sides of their swords—many of the blades breaking with the violence of the strokes! Some of the broken pieces are still preserved.

'Several of the women received severe blows; the names of these are Schulz, Muller, &c. (others given in the original.) A child of twelve years, and an aged person of seventy, are mentioned among the sufferers. The first-named woman lost much blood from a cut in the head, so that it flowed through her straw bonnet. This happened at a distance from the church. Many fled, and took refuge in houses; but they were dragged from thence by the soldiers, one by the hair of his head; the police crying out, at the same time, 'The name of the King must be respected! One woman was dragged from a stable, and beat so unmercifully, that she was confined to her bed for several days. Two other persons were rode down by the horses; and another was struck so severely, that he fell down senseless.

'Eight persons were taken up and imprisoned; one named Charlotte Schlemmel, for saying, "If our beloved King, for whom we have prayed so often, could see how ill we are treated, his heart would bleed." Some other inconsiderate words escaped the sufferers; for instance, one who had formerly been a soldier, and whose wife had been severely beat, till she bled, exclaimed, "I would know how to finish those gallant cuirassiers." This man was handcuffed and taken to prison. The attack lasted for two hours."—pp. 28, 30.

"The troops proceeded to quarter themselves upon the people of the place, the major and his adjutant taking possession of the pastor's house, who lay ill at Breslau. The narrative continues.

'The first day, the quartering of the soldiers upon the inhabitants was general and equal, except that eight individuals, who had joined the State Church, received none; but on the Wednesday, the most faithful of the Lutherans were burdened with the greatest number of soldiers. The deputy Hillman, who had been beat, carried to prison, and deprived of an ox, received fifteen men; the deputies, Litze, Berger, and Tabitz, twelve hussars; and Klunz, twenty of the infantry.

'On Christmas-day there was church parade. The soldiers were ordered to provide themselves with their military hymn-books and cartridges. Hahn, the Counsellor of the Consistory, the Superintendent Kelsch, and Pastor Bauch, stood by the altar. The Superintendent handed to the latter the new agenda, or prayer-book. The Counsellor of the Consistory delivered an address from the altar; not on the birth of Christ, but to prove to the congregation that his Christian sentiments coincided with those of their dismissed pastor. Pastor Bauch complained in his sermon, that the community showed little love to him, and spoke evil of him; and yet he was innocent of their misfortunes, and only obeying the royal commands. The few members present wept. Not that they were touched by the sermon, but from affliction at being compelled to listen to the voice of a stranger, instead of to that of their dearly beloved pastor. What had induced them to attend to the service? Surely not free will; for the soldiers had been ordered to persuade some one from every house to visit the church. A serjeant, who was quartered with twelve men in the house of Wenzel, a peasant at Eckersdorf, said to him "Dear host, go yourself, or send some one to Church, otherwise you will have to pay dearly for it; for we do not march until there is order re-established in the attendance at church." The country being a poor one, and this a year of unusual scarcity, the quartering was a pressing burden to the people.

'The President went from place to place, accompanied by the Counsellor of the Consistory and the Counsellor of the Province, and declared "The introduction of the New Agenda is the will and command of the King, and you are disobedient and refractory if you do not go to church." It was continually laid before the people, that till they did this they would not get rid of the soldiers. The Counsellor of the Consistory constantly assured them, that, though the New Agenda was to be used in the Church, yet they might remain Lutherans as before, and receive baptism and the Lord's Supper according to the old Lutheran forms, and that the sermon also might be Lutheran. But all these were but verbal assurances. No one can be surprised that with such persuasions, and under the heavy burdens occasioned by the quartering, most of those who had previously stood firm to the Church of their fathers, and to their beloved pastor, went to church, some on the second festival, and others on the Sunday following the festival.

'Those who were frightened, to whom the most incredible things had become a sad reality, saw that attendance at the church was the only means of preventing these military devouring the whole of their scanty provisions. The following words were used to Squire Fogdt: "You are a perjured man; for as a vassal you have sworn obedience to the King, and you are for the Old Agenda, though you are aware that the will of his Majesty is decisive for the New one." The landlords were at length induced to go to church on the Sunday following the festival, and on Monday the military marched off, after a stay of six days.

"If they had not been instructed to compel the people to go to church by quartering the soldiers upon them, orders would have been given for their removal after the capture of the building. At the present time only a few individuals attend the service there, and fewer still receive the Lord's supper. A still smaller number would do so, if a report had not been spread, that those who did not visit the church would have to pay the fifteen hundred dollars previously imposed on them. In addition to this, policemen have been stationed at Honigern, to prevent those visits by which one might strengthen another in his faith. Under all these circumstances, but few stand firm; none, indeed, but those who, as Bible Christians, enlightened by the Spirit of God, have looked through the State Agenda and State Union, and would rather suffer the loss of all their property, than become members of such a church."—*Lutheran Church in Prussia, pp.* 31--34.

Many of these unhappy sufferers sought an escape from their persecution by emigration to this country; and among them we suppose was the band of Primitive worshippers referred to in the opening of the present article. The narrative will be resumed, and concluded in a future number of our paper.

RELIEF OF AGED CLERGYMEN.

We are pleased to see that the Diocese of Western New York, at its late Convention, (a very interesting account of which from the Gospel Messenger is placed in another column,) has taken measures for the establishment of a fund for the relief of infirm and superannuated clergymen. It is no small proof of the disinterestedness of the clergy, that, in their readiness to respond to the wants of others, they should so long have forgotten themselves, and that among the many schemes of charity which they have advocated for the good of the Church, none should have been adopted to avert from themselves and their professional brethren the evils of poverty in the days when "the keepers of the house shall tremble, and the daughters of music shall be brought low." Few things are more pitiable than that of a poor and dependent old age; and as the clergy are deterred by the exigencies of their condition, and, in the opinion of some, by the nature of their obligations, from making personal provision for themselves in the way that prudence usually dictates, it is the more important that they should act in concert, and place their profession, if possible, beyond the reach of penury. In such an object, while the clergy are faithful to their duties, the laity will be always ready to cooperate; for they will see that the tendency of it will be to encourage the clergy to devote themselves more freely and entirely to the good of the community. We sincerely hope, therefore, that the example which has been set by the Western Diocese will be generally followed. From one thing only in the report of the Committee of that Diocese are we inclined to dissent; and that is the incidental suggestion that the subject should be introduced into the General Convention; as we fear that the character of the Church will suffer, if it has not already suffered, from a disposition to devolve on that body matters with which it has properly no concern. We annex the report with the remarks of the Gospel Messenger: "that of all subjects falling within the action of the Convention, no one seemed to call forth more entire unanimity and hearty approbation than that of providing a fund for the relief of superannuated and infirm clergymen. The committee on this subject, made the following"—

REPORT.

"The committee to whom was referred that part of the Bishop's address which related to a plan whereby a suitable provision might be made for the relief of disabled clergymen in this diocese, would respectfully *Report:*

"That the duty imposed on them is of such a nature as to render their labor a light one: for, the object need but to be mentioned in order to draw forth the sympathies, and to ensure the support of every Churchman; and indeed, your committee are of the opinion, that the day is not far distant when the subject will be brought under the notice and action of the Church in her general capacity, and a fund be created into which each diocese will pour its contributions for the support of those who long ministered at her altars, and whose ministrations ceased only through physical infirmity; and when that day arrives, as arrive it will, it will be pleasing to reflect on the fact, as a happy indication even now of our own future prosperity, that we, a new diocese, encountering the difficulties incidental to our infant state, were the first to originate a measurse, which on each succeeding year will be more imperatively demanded; and a measure too, which from henceforth will be as enduring in this country as the existence of the Church.

The committee would respectfully state that they are not able to devise or recommend any other plan promising so much efficiency in the premises, as that suggested by the Bishop in his address to the Convention, and therefore they recommend the adoption of the following resolutions, viz:

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* In reference to the Zillerdalers, the foreign journal from which our narrative is substantially taken, remarks:

"One of the greatest grievances of the latter [the Protestants] was their inability to obtain the rite of matrimony. The Catholics of course could not be expected to administer it; and the government did not allow a merely civil contract except to such as were members of specific denominations, whose toleration was formally recognized. In consequence, 'it cannot be denied,' says our panegyrist, 'that there were instances among the Protestants of children being born out of wedlock.' Here again, we do not pronounce what was the *State's* duty; but looking at these Zillerdalers, we do think that persons engaged in so momentous and awful a step as changing their religion, might have been expected, if in earnest, to suspend for the time any thought of 'marrying and giving in marriage.'"

1. *Resolved,* That in order to create a fund for the purpose of relieving superanuated and infirm clergymen of this diocese, it be recommended to each clergyman having charge of a parish in the same, to raise therein, by voluntary contribution of benevolent individuals, annually at Christmas, the sum of at least *five dollars,* the same recommendation being extended to the Churchwardens in all cases of vacant parishes.

2. *Resolved,* That a Treasurer be appointed by the Convention, to whom all such contributions shall be forwarded immediately.

3. *Resolved,* That the Fund thus created be denominated THE CHRISTMAS FUND FOR DISABLED CLERGYMEN IN THE DIOCESE OF WESTERN NEW-YORK.

4. *Resolved,* That all appropriations shall be made by a committee of laymen, of whom the Treasurer shall be one.

5. *Resolved,* That no appropriation shall be made for the present, of more than $200 per annum, to any individual, and then only on the certificate of the Bishop, that the individual has so laboured within the limits of this diocese, for a period not less than three years, and is now disabled by age or physical infirmity, from having a parochial charge, as to entitle him to the said appropriation. The payments to be made semi-annually, on the *first of January and July.*

6. *Resolved,* That this report and these resolutions, if adopted, be published at as early a day as practicable, in the Gospel Messenger.

STEPHEN MCHUGH, *Chairman.*
LUCIUS SMITH,
RUTGER B. MILLER,
WM. C. PIERREPONT,
HENRY E. ROCHESTER, } *Committee.*"

"The standing committes, and the deputies to the general convention, are composed of the same individuals as at the last convention.

The business of the convention having been brought to a conclusion as before stated, the members and others present united in the usual devotions, and the whole was closed by the benediction of the Bishop; and the conclusion, we believe, of all, was that it had been a pleasant season, and an encouragement to renewed prayers and efforts for the advancement of our Zion and the present peace and future felicity of the souls of men, through the spirit of the everlasting Gospel of Jesus Christ our Lord."

A person professing to be a clergyman of the Church of England, arrived in this city a few weeks ago on his way to Canada, and received such attentions as were due to the character he professed to sustain. When we read the article in the Church, we thought it improbable that the person there referred to as passing himself off in England for a Canadian clergyman, was the same who passed through our city on his way to Canada. Since then we have seen the letter of Bishop De Lancey, who describes so exactly the Irvine that was in our city, as to leave no doubt of his identity. The person, therefore, exposed by the Bishop as an imposter, is probably the same with the one referred to by the Church.

A correspondent suggests that our clergy should not give their confidence to strangers bringing letters from abroad, unless the hand writing of the authors of the letters can be duly proved and certified. It is certainly right to be cautious, but it is possible, in this respect, to err by excess as well as defect.

The letter of Bishop Delancey is taken from a Buffalo paper.

AN IMPOSTOR.

I deem it my duty to put the public on their guard against a man calling himself J. Hewit Irvine, of Oxford, and alleging himself to be an unmarried clergyman of the Church of England, a Fellow of Oxford University, Rector of Coventry, and Prebend of St. Patrick's, Dublin, just arrived from England, on his way to Canada, on ecclesiastical business of some kind. He brought letters from clergymen in New York city and elsewhere, who are doubtless deceived as to his real character. On these letters he has been admitted into some of our pulpits.

It is understood that he once taught school in Painesville, Ohio—that he has a wife and children, whom he left there in destitute circumstances, and whom he met in this city, (Buffalo.) Many of his statements have proved wholly untrue: a satisfactory explanation of his conduct having been required, and none been given, and believing him to be either no clergyman at all, or if a clergyman, to be one of the most unworthy character, I publish his name and the following description of him, to put others on their guard against him.

[Signed] WILLIAM H. DE LANCEY.
Bishop of the Diocese of Western New York.
Buffalo, October 3, 1840.

He is of large frame, about 5 feet ten inches high, sandy hair, light blue eyes, his front teeth large and prominent, his shoulders broad, and his gait slow and heavy.

The following is from the Church:

"We regret to be obliged to put our friends in England upon their guard with respect to an individual who assumes the name of Irving, and represents himself as a Clergyman of the Church in Upper Canada, and who has by this means imposed upon many. He was lately heard of, most disreputably, in the vicinity of Liverpool. There never has been, so far as we are aware, any gentleman of the name of Irving on our list of Clergy."

The Journals of the Convention of the diocese of Rhode Island and that of North Carolina have been received.

CONFIRMATION.—Bishop Onderdonk's appointments for Confirmation have been altered by a change of the time for St. Bartholomew's Church.

THEOLOGY FOR THE PEOPLE: *in a series of Discourses on the Catechism of the Protestant Episcopal Church.* By J. P. K. HENSHAW, D. D., *Rector of St. Peter's Church, Baltimore.*

Our readers are probably prepared to believe that there are many works in the range of Church of England popular theology which we might read with more cordial acquiescence and sympathy, than the discourses of the Rector of St. Peter's Church, Baltimore. It gives us pleasure, however, to say that we have read several of the latter with much satisfaction. They seem to us to give proof of a thoughtful as well as a fervent mind, and are, so far as we have observed, free from those polemical extravagancies which have so much disgusted us in the writings of many with whom Dr. Henshaw is understood mainly to sympathise. The volume comprises a great variety of topics which are, for the most part, treated in a judicious and edifying manner. The ground taken in regard to the Church and the Sacraments, is not only as satisfactory as could be expected, but is exhibited without being rudely and unnaturally tied up—as is too apt to be the case in writers of the modern "Evangelical" school—with positions that directly subvert it. On the whole, though there are other books which we should prefer for distribution, we should yet be pleased to know that Dr. Henshaw's discourses are extensively read in the Church: which is more than we can say of all that has been of late proposed to us for family reading.

TO CORRESPONDENTS.

In addition to the articles acknowledged in our last, "Consistency," "Δ," "M. H," "M. N. M," "Inquirer," "Presbyteros," "Cam," "S. H. C." are received and will find admission in due course.

From the Gospel Messenger.

ANNUAL CONVENTION OF THE DIOCESE OF WESTERN NEW YORK.

The Convention of this Diocese met agreeably to the Constitution, in St. Paul's Church, Buffalo, on Thursday, the 1st instant. Morning Prayer was read by the Rev. Mr. Bolles of Batavia, assisted in the lessons by the Rev. Mr. Eigenbrodt of Bainbridge. The sermon was preached by the Rev. Mr. Gregory of Homer. Of this interesting discourse it is not necessary for us to say more, than that it was so acceptable that a number of the members of the Convention have expressed a desire for its publication, and as soon as practicable it will appear in the Gospel Messenger, and afterwards be presented in a pamphlet form. After the sermon, the Bishop administered the Holy Communion, in which he was assisted by the Rev. Drs. Whitehouse and Hale, and the Rev. Mr. Bostwick. The collection at the communion was announced as the commencement of a fund for the relief of disabled clergymen. It was pleasing to see that the request of our Diocesan, that the clergy should appear in their official robes, was, if we mistake not, complied with in every instance.

After the religious exercises were concluded, the Bishop took the Chair, and called the house to order. The names of the clergy entitled to seats were then called, and 39 answered to their names and took their seats. There were four or five other clergymen present. The Rev. Messrs. Irving and Eigenbrodt were appointed a committee to examine the certificates of the lay deputies, and then the house took recess till 3 o'clock, P. M.

It was particularly gratifying to find joining us in the services of the morning, and at the Holy Table, a number of our Rev. Brethren of the Church in Canada. These were the Rev. Messrs. Wm. Leeming, John Anderson, George Grout, G. Gamble Geddes, Wm. McMurray, and Thomas B. Fuller. This number would have been, as we were assured, much larger, but for the unpleasantness of the weather the day before. This interview, though too brief and interrupted by the hurry of business, was exceedingly gratifying, as it proved that though separated by natural and civil boundaries, there was a concord of kind feeling and sincere devotion to the one great cause of Christ and his Church.

On coming together in the afternoon the committee appointed for the purpose reported that there was a quorum of parishes represented by laity, and the Convention proceeded to the choice of a Secretary; when the Rev. Dr. Proal was declared re-elected. There were present, if we have been accurate in our counting, 38 laymen, representing 29 parishes. It was then announced by the Chair that the Secretary had appointed the Rev. C. S. Hawks his assistant. The Bishop then delivered his annual address, of which, we barely remark here, that there was not only much evidence afforded in it of great labor and solicitude in the discharge of his duties, but much liveliness and tenderness of feeling for the welfare of his flock; especially were such feelings evinced, not only by him but his hearers, when he spake of those clergymen whose years and infirmities prevented their active usefulness. It was indeed a touching appeal, and we are greatly deceived if it did not reach all hearts. The preacher in the morning had alluded to the time, 35 years, since the missionary work of the Church began in Western New York; and now, while our diocesan was reminding us of the duty of sustaining the disabled, it was not without emotion, better judged of than expressed, that we considered the fact that there was but a single clergyman present who had been in the ministry of the Church through that whole space of time,—and he is the writer of this article,—and it was not the least of his enjoyments that a merciful providence had afforded him such improved health and strength as to permit him to be present on this interesting occasion.

As the Bishop's address will soon be given in the Messenger, we need say nothing further than to give the following brief summary. During the year the Bishop officiated in 72 organized parishes, and in 20 places where the Church is not organized, (in ten parishes he has officiated twice) in all 92 places. Baptized 29 infants and 12 adults; married 4 couple; attended 1 funeral; administered the Holy Communion 26 times; ordained 2 deacons and 5 priests; admitted 4 candidates for orders; received 1 candidate for orders from another diocese; consecrated 2 churches; instituted 2 rectors; received 10 clergymen into the diocese; given letters of dismission to 4 clergymen; preached 153 times in the diocese, and 9 times elsewhere—in all 162 times; confirmed 449 persons, and travelled in performing these various duties 4100.

After the address the time was mostly consumed in the appointing of various committees, and in referring matters to them. The report of the committee on canons, and the constitution proposed at the last Convention, now engaged the attention of the house till the hour of adjournment.

On Friday morning the Convention assembled, when morning prayer was read by the Rev. Mr. Thibou, of Angelica, assisted in the lessons by the Rev. Mr. Patterson of Utica. There were three sessions of the Convention during the day; the last of which extended to nearly ten o'clock, P. M. The greater part of the time was spent in considering the report of the committee on canons, the whole discussion of which was conducted with great good temper, and where differences of opinion prevailed they were always expressed without the least unkindness or acrimony of language. There seemed no difference as to feelings of respect and good will.

During this Convention five new parishes were admitted into its union, viz: St. Johns, Honeoye, Monroe county; Ascension Church, Liverpool, Onondaga county; Christ Church, Bridgewater, Oneida county; Zion Church, East Bloomfield, Ontario county; and ——— Church, Clyde, Wayne county. The committee on the subject of the admission of Churches, reported an important resolution, which was adopted, in relation to the consequences attached to the preservation of the original certificate of incorporation. As we have not at hand the language of this resolution, its insertion must be deferred for the present. For a similar reason we must omit the report of the committee on the Fund for the support of the Episcopate of the diocese. This document, which was adopted by the Convention, will, we trust, lead to valuable results in the management of this very important fund.

From the Church.

"Our late advices from England have informed us of the important fact that the Royal Assent has been given to the Bill for the disposal, and, as we trust, final settlement of the CLERGY RESERVES. It is not necessary for us to add another word upon the abstract merits of this question, far less to renew any complaint of the manner in which, from first to last, its discussion has been pursued; suffice it to say, that with all the disadvantages which, from the present mode of settlement, must arise to the Church, we rejoice unfeignedly that a settlement has been made, and that the hackneyed subject of the Reserves has been wrested from the ill-disposed and the designing as a theme for agitation and the disturbance of the public quiet. We are sensible that the present adjudication of the difficulty,—a difficulty which delay and postponement served only to render more formidable and inextricable,—has been the result of a compromise for the sake of peace, rather than of a conviction that the rights of the Church were respected, or the best interests of society itself consulted. We are decidedly opposed to the principle of compromise, especially when there is the slightest sacrifice of truth and justice in order to purchase a doubtful tranquillity: we are opposed to it because it is erroneous and unjustifiable in itself, and because this easiness of temper and facility of concession only begets fresh and more extravagant demands, and in the end but increases the evil which it was designed to correct. There is a most culpable selfishness, too, in this manner of proceeding, as shifting upon posterity the inconveniences and misfortunes which we are desirous to avoid ourselves,—robbing them of their rightful dues in order to procure to ourselves an equivocal repose.

Less than the experience of a generation may suffice to prove how rashly the foes of the Church have acted, in wresting from her hands the means of augmented usefulness, and in causing the distribution of this religious property in such a way as must seriously diminish the result of spiritual good which, with a proper employment of it, it was so well calculated to achieve. Still we hope for the best; and we can undertake to affirm that ill-treated as the Church of England has been in the whole progress and issue of this controversy, neither her ministers nor her members will do aught that will permit it again to be an obstacle to religious concord and the public peace. The Church of England will accept the pittance that is accorded to her out of a magnificent property of which she believed herself the rightful and only claimant; and, with the blessing of heaven, she will apply it faithfully to the spread of true religion and to the inculcation of all those great principles which can alone render a people great or happy.

In the Debate in the House of Lords upon the final reading of the Bill, it was shown by Lord Seaton that £25,000 per annum would be the utmost that could ever be received by the Church of England as her share of this property,—a sum scarcely equal to the support in perpetuity of one Bishop and one hundred and fifty parochial clergymen in a Province, of enormous extent and rapidly increasing population, which at this very moment requires nearly double the amount of that ecclesiastical establishment. To render the Church, therefore, efficient in this Province,—to bring its holy influence legitimately to bear upon the social and civil polity of the country,—to introduce its ministrations, in short, into all those parts where instruction communicated according to its doctrine and discipline is not only needed but anxiously solicited, the assistance of our generous brethren in England must still long be required in addition to all the aid that the zeal and energy of Colonial Churchmen can be expected to supply. As to the duty of the latter upon this point, we shall be better able to give it a definite notice, when we are made acquainted, as we hope soon to be, with the exact details of the Bill.

This Bill, we have reason to believe, remains in its principal features the same as was detailed some weeks ago in the report of its progress through the House of Commons. These are, that the moneys invested in England from the sale of one-fourth of the Reserves, authorized by Act of Parliament in 1827, shall be divided betwixt the Churches of England and Scotland in the proportion of two-thirds to the former and one-third to the latter; and that the whole of the unappropriated Lands, amounting probably to 1,800,000 acres, shall be sold, and the proceeds divided into two equal parts,—one half to be given to the Churches of England and Scotland, in the same proportion as the moneys already invested, and the remaining half to be distributed for religious, and, as we believe, for educational purposes also, at the discretion of the local Executive."

INTELLIGENCE.

DIOCESE OF SOUTH CAROLINA—BISHOP GADSDEN.

Episcopal Journal—Extracts from it.—August 2d, Seventh Sunday after Trinity, at St. John's Church, Hampstead, in the afternoon held divine service. The Rev. J. S. Hanckel preached.

August 6th, at St. Stephen's Chapel, in the afternoon, delivered the Monthly Missionary Lecture.

August 16th, Ninth Sunday after Trinity, at Grace Church, Sullivan's Island, held divine service, and preached in the morning and in the afternoon.

August 23d, Tenth Sunday after Trinity, at St Peter's Church, Charleston, in the morning, preached on confirmation.

August 30th, Eleventh Sunday after Trinity, t St. Michael's Church, Charleston, in the morning, preached on confirmation.

September 9th, Wednesday, at St Michael's Church, Charleston, administered the sacred rite of confirmation, and delivered an address to the confirmed. There were confirmed of St. Philip's Flock, 31; of St. Michael's, 21; of St. Paul's, 25; of St. Peter's, 24; of St. Stephen's, 23; of Grace Church, 2—Total, 126.

September 16th, Wednesday, an Ember day, at St. Andrew's Church, in the parish of Christ Church, preached.

September 20th, fourteenth after Trinity, at St. Paul's Church, (Radcliffeborough,) preached on affliction.

September 27th, 15th Sunday after Trinity, P. M., at St. John's Chapel, Hampstead, held divine service and preached.

NEWARK COLLEGE, DEL.—The late President, Rev. Dr. Mason, having resigned his office, the Trustees, on Monday last, elected the Rev. E. W. Gilbert, of this city to fill his place. It is understood, that in case of his acceptance, the Lottery will be relinquished, and the Institution be placed once more in the hands of Presbyterians. It is understood, also, that in this case, it will receive the united patronage of the New School or Constitutional Presbyterians of Pennsylvania and Delaware.—*Delaware State Journal.*

DIOCESE OF NEW JERSEY—AUTUMNAL VISITATION.

On Saturday, 26th September, in the afternoon, in St. Matthew's Church, Jersey City, the Rev. Mr. Ward read prayers, and the children were catechised by the Rector, the Rev. Dr. Barry, and examined by the Bishop. In the evening, prayers were read by the Rev. Dr. Mason, of the Diocese of Delaware, and the Bishop preached, and confirmed *six* persons. The Rev. Dr. Barry, and the Rev. Mr. Ward were present. On Sunday morning, 15th after Trinity, the Rev. Dr. Barry read morning prayers, and the Bishop preached, and administered the holy communion. The Rev. Lawson Carter, of the Diocese of New York, was present.

In the afternoon, in St. Paul's Church, Hoboken, the minister, the Rev. Mr. Ward, read prayers, and catechised the children, and the Bishop examined them, preached, and confirmed *three* persons. On Monday morning, 28, the Rev. Mr. Ward read prayers, and the Bishop preached, and administered the holy communion. The Rev. Mr. Davies was present.

In the evening, in the Methodist meeting house, at Belleville, (Christ Church being yet unfinished,) the Rev. Mr. Ward read prayers, and the Bishop preached. The Rev. Mr. Davies, the minister, and the Rev. Mr. Waylen, of the Diocese of Pennsylvania, were present.

On Tuesday evening, 29, (St. Michael and all Angels,) in St. Mark's Church, Orange, the Rev. Mr. Ward read prayers, adult baptism waa administered by the Right Rev. Dr. Whittingham, Bishop of Maryland, at the request of the Rector, and the Bishop preached, and confirmed eleven persons; one was also confirmed in private, making *twelve.* The Rector, the Rev. Mr. Williams, and the Rev. Messrs. Davies and Waylen, were present. On Wednesday morning, 30, the Rev. Mr. Staunton read prayers, and the Bishop administered the holy communion, assisted by the Rector. In the afternoon, the Rev. Mr. Staunton read prayers, and the Rector catechised the children, who were then examined by the Bishop.

In the evening, in St. Peter's Church, Morristown, the Rev. Mr. Williams read prayers, and the Bishop preached, and confirmed *three* persons. The Rector elect, the Rev. Mr. Staunton was present. On Thursday, October 1st, morning prayers were read by the Rev. Mr. Williams, and the Bishop instituted the Rev. William Staunton into the Rectorship, and preached the sermon. The holy communion was of course administered by the newly instituted Rector. —*Banner of the Cross.*

ORDINATIONS.—Wednesday, September 10th, in Christ Church, Clappville, the Rev. William Withington, Deacon, was admitted to the Priesthood by Bishop Griswold. At the same time, a confirmation was held, and several persons were admitted to that solemn rite.

At Ipswich, on Friday, 25th ultimo, Bishop Griswold preached, and admitted the Rev. Frederick Wadleigh to the order of Priesthood. Three persons were confirmed on the occasion.—*Christian Witness.*

CLERICAL CHANGES.—The Rev. Asa S. Colton has taken charge of the Collegiate Institute of Upper Merion, at the Gulf Mills, Pa.

The Rev. James B. Britton has resigned the Rectorship of Christ Church, Indianapolis.

The Rev. James J. Okill, B. D., has accepted a call to Trinity Church, Troy, Ohio, and expects to enter upon his duties early in October.

The Rev. S. C. Stratton has received and accepted a call to St. John's Church, Concord, Delaware county, Pa., and desires that all letters and papers intended for him be sent to West Chester, Pa.

The Rev. A. B. Paterson has taken charge of Trinity Church, Moorestown, Burlington county, N. J., and requests all letters and papers to him to be directed as above.

The Rev. William H. Lewis has resigned the rectorship of St. Michael's parish, Marblehead, and and taken letters dismissory to the Bishop of New York. Mr. Lewis is to take the cure of St. Paul's Church, Brooklyn.—*Christian Witness.*

The Rev. John P. Robinson, from Maryland, has accepted a unanimous call to the rectorship of the parish of St. Michael's, Marblehead, and will enter immediately on the pastoral duties of the same.—*Ib.*

MARRIED,

October 1st, in Boston, by Rt. Rev. A. V. Griswold, the Rev. William Croswell, of Auburn, New York, to Miss Amanda Tarbell, of Boston.

DIED,

At Cincinnati, on the Trinity River, on Tuesday the 18th of August, William H. McCullough, formerly of the firm of Allen & McCullough, of the cities of Galveston and Houston, Texas. He was a native of Pennsylvania, and brother to Rev. John W. McCullough.

CALENDAR.

OCTOBER.

18. 18th Sunday after Trinity, and Festival of St. Luke the Evangelist.
25. Nineteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.

NOVEMBER.

1. Twentieth Sunday after Trinity, and Festival of All Saints.
5. (Unless some other day be appointed by the civil authority) Thanksgiving Day.
8. Twenty First Sunday after Trinity.
15. Twenty Second Sunday after Trinity.
22. Twenty Third Sunday after Trinity. On this day the Collect, Epistle, and Gospel for the Twenty Fifth Sunday are to be used.
29. Advent Sunday.
30. St. Andrew the Apostle.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Second Sunday in Advent, December 6, St. Mary's Church, *Brooklyn.*

Fourth Sunday in Advent, December 20, Church, of the Nativity, *New York.*

Second Sunday after the Epiphany, January 17, Calvary Church.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Second African congregation.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

A stated meeting of the Board of Managers will be held in the Sunday School Room of St. John's Chapel, on Monday evening next the 19th October, at a quarter after 7 o'clock.

WM. A. DUNCAN, *Recording Secretary.*
Oct. 17, 1840.

ACKNOWLEDGMENTS.

Bishop Chase begs leave to say a few words to his friends and the patrons of Jubilee College, before he leaves the Atlantic States for Illinois.

Having been absent from home nearly a year, and being obliged, by reason of want of water in the Ohio, to take the northern route through the lakes, he is constrained to break off from the interesting and hitherto successful work which God hath given him to do, and leave it incomplete; but he trusts he does not leave it hopeless. God grant him the great blessing of seeing his cause still remembered and cherished by lovers of sound learning and primitive truth—by every true patriot and pious Christian.

In making a statement of what is past, he has not time, nor is it necessary, that he go further back than the period of his arrival in Philadelphia, in which city, wishing to visit it again, he could not stay but a short time. But short as it was, and notwithstanding so many of the citizens during the hot months had left the city, yet he obtained the following proofs of a deep interest taken in the cause of Jubilee College in Philadelphia and other places.

Extract from the Bishop's Book: "paid" *him*:

Mrs Jane Evans, one sovereign, $4 87; an unknown person, by Mr Miller, $1; Ladies' Episcopal Missionary Society of Newburyport, $15; Mr James Worth, $100; enclosed in a letter of Mr Aertson, from a gentleman and lady, $10; Mrs Juliana Miller, $5; Missionary Society of Grace ch Sunday school, $50; a lady of Milton, Penn, by Mr Clay, $5; an Episcopalian of Lancaster, $10; John Barton, $5; the Misses Swifts, per Rev Mr Sheets, $25; Miss M'Call, $10; a Churchman of Mobile, $20; a female communicant of St Andrew's, $10; do St Peter's, $5—and do St Paul's, $3—$8: by Mr Stavely, from Rev Mr Prout, Md, $50; a friend, $3; a member of St Andrew's ch, $5; in a letter from the Rev Mr Cobbs, dated Petersburg, Va, 23d of June, $77; do do 25th of June, $20; in a letter, by the Rev Mr Suddards, $5; an orphan's mite, (St Peter's,) $2; proceeds of a collection in St Paul's, Philadelphia, $62 15; Paul Beck, esq, Philadelphia, $200 in books; a letter from Easton, July 12th, Francis M Lorrain, $15; in a note from Mrs Bedell, $20; Miss Learny, $5; Miss M'Coy, $2; a member of Christ ch, Philadelphia, $25; Miss White, $1; a female of St Paul's, $3; "a friend," $10; Missionary Society of All Saint's ch, by the Rev Dr Frederick Beasley, rector, $20; Sunday school of the Church of the Evangelists, $23; July 19, from Mrs E Kohne, being a part of $1,666 66, which that lady has subscribed to the Philadelphia professorship in Jubilee College, $500; Bloomingdale, Mrs Meier's grandchildren, 75 cts; from Mrs Meier's five daughters, $33; James W Beekman, $100; in a letter dated Brooklyn, July 27, $1; July 27, from the treasurer of the Domestic Committee of the P E ch, sent him from various churches and persons, $789 63; Mrs Anna Davis, eighty acres of land in Peoria co, Ill, promised the deed in fee simple; Mrs Geer, $5; Rev Dr Barry's ch, Jersey City, $30; Mr Pierpont, $25; at Hartford, received of the friends of Bishop C, in Greenfield, Mass, $15; Rev Mr Burhans, $5; collection in Christ ch, $96; Drewsville, N H, Mrs Ruth Chase, $10; St Paul's ch, Boston, Mass, Edward Tuckerman, $25; Miss Green and Miss Chandler, $32; a friend, $3; T C Andrew, $5; a friend, $2; Mary Smith, $1 50; two friends, $10; Wm Shimmin, $50; a teacher's offering, $20; James Ward, $5; anonymous, at Mr Swords', $1; Sept 21, in Christ ch, $1,—and $5—6; Sept 20, Wm Little, of St Stephen's, $5; Troy, Sept 25, Mrs Jacob Lane, $40; Mr Wm S Warren, in a draft on E Cramer, Milwaukie, $200; collection in St Paul's ch, Troy, N Y, $140; Poughkeepsie, Hubert V Wagenen, $50; Thos L Davies, $100; from St Peter's ch, $200; Albany, Rev James Richmond, $46; a lady of St John's chapel, by the Rev Dr Wainwright, $10; from R D W, by Dr Seabury, $20; a young man and his wife near Albany, received in a letter, $5; Ladies' Sewing Society of St James' ch, Newtown, L I, $10; 4th Oct, by Dr Seabury, $15; Mrs E Downman, $5—Miss Emma Bryant, $5, Lancaster co, Va, by the Rev Mr Miller—$10; Oct 5, cash, $10; in a blank letter, left at Mr De Peyster's, $10; an humble offering, $10; Mr Baker, $1; received by James F De Peyster, 1839, Oct 22. Ladies' Bee Hive Society, St John's ch, Hartford, $25; 1840, May 4, Rector Trinity ch, Potsdam, $5; July 20; Hon Henry Bertie, $40; Aug 11, "a lady," by Floyd Smith, $25; Miss A A W, $10; Sept 21, from G, by Mr Wood, $25; Mrs Hide, $5; Stewart Brown, $100; Jas Brown, $25; S, Stephen's ch—Miss E Dominick $5, Mr Mersereau 5, Mr Jared L Moore $10; cash $2; Oct 3, "a lady," by Dr Hawks, $2; E W Laight, $10.

From the congregation of St Ann's ch, Brooklyn, N Y, collection in ch, $214; Female Ed Society, $100; Mrs Gamble, $5; Ed Davis, $2; Daniel Embury, $50; Mrs Sarah Cornell, $40; Mr W T Cornell, $35; Mr P G Cornell, $25; Mrs W T Cornell, $50—$150; Mr W B Cooper, $20; Miss T, $5; Miss G Johnson, $5; Mrs Pierrepont, $25; Miss Pierrepont, $25; Capt Ellison, $5; Mrs Ann Sands, $2 50; by the hands of C Brush, Esq, $25; Mr Hosea Webster, $25; Mr Frederick T Peet $51 25; Mrs Hooper, $5; total from St Ann's ch, $714 75.

Per James Swords, Esq, 1840, July 28, from St George's ch, Fredericksburg, Va, $6; Sept 9, from three ladies in Baltimore, $10; Sept 26, from Mrs Bell, $5—$21—off several postages and discounts on uncurrent money, $1 88—total, $19 12.

Aside from the above donations, there have been sums to found four professorships in Jubilee College of $10,000 each, as follows:

South Carolina Professorship—Ed Richardson, $3,333 33; Harriott Pinckney, $3,333 33; S R, $1,666 66; in memory of the Rt Rev Theodore Dehon, late Bishop of South Carolina, guaranteed by a friend, $833 33; in memory of Rt Rev N Bowen, late Bishop of South Carolina, $833 33—total, $10,000.

Philadelphia Professorship in Jubilee College—Mrs E Kohne, $1,666.

New England Professorship—William Imley and G Beach, in lands estimated at $1,000; Cyprian Nichols, $250; Asa Smith, of Bethel, Vt, $250; Dudley Chase, of Randolph, Vt, four hundred acres of land, estimated in cash, $1,000; bonds and mortgages given by a man in Boston, $1,500; March Chase, Drewsville, N H, $100.

The New York Professorship, $10 000. payable in the year of our Lord, 1850, with interest, is partially filled, as follows:—J A Perry, $500: M K Meier, $500; Miss Meier, $500; Mesdames Clibborn and Nicholson, $500; Wm Richmond, for Zion ch, $500; Mrs Warren, of Troy, $500; James W Dominick, $500.

The following note was recently received by Bishop Chase, from his esteemed friend:

"Henry Erben gives as a donation to the Rt. Rev. Bp. Chase, the organ now standing in the Church of the Annunciation, for the Chapel of Jubilee College, Illinois.
New York, 5th Oct. 1840."

In acknowledging the above munificent donation, and the very liberal subscriptions above written, Bishop Chase has no words to express his grateful feelings. God only can duly bless those who thus bless his holy Church; and he trusts they will be blessed—even all who patronize Jubilee College. That the work will be completed, he has no doubt—and he takes this occasion to signify to the Christian public that he has appointed, and hereby does renewedly appoint, James F. De Peyster, Esq, of this city, 49 South street, his agent to receive all subscriptions and other donations to Jubilee College, Illinois.

(Signed) BISHOP CHASE.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From St James' ch, Woonsocket, R I, Rev H Waterman, rector, $5. Annual subscribers, $5. Total, $10.

Donations and Subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann-street, by
THOMAS C. BUTLER, Agent.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Christ ch Tract Society, Norwich, Con, by Mrs L'Hommedieu, $12. St James' ch, Woonsocket, R I, Rev H Waterman, $5. Do, do, for Perceval, $1. Annual subscriptions, $2. Total, $20.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
Bank of America.
Or at the Depository, 28 Ann street, by
THOMAS C. BUTLER, agent.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donations to the funds of the Institution:

From St James' ch, Woonsocket, R I, $10. From St Paul's ch. Troy, a collection received by the hands of Stephen Warren, Esq, $102 87. Total, $112 87.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
New York, Oct. 14, 1840.

UNION DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the week ending 13th Oct. from the following individuals, viz.

W A Barber, Newport, R I, with remit; Postmaster at Red Bank, N J; Stephen Warren, Troy.

Packages have been forwarded from the Depository during the fortnight ending Oct. 13, as follows:

To Miss C B Wathington, care of C Whitmore, W end St Croix, per brig Eliza; to D Brunner, 1 North Charles st, Baltimore, via Philadelphia, per Union Line; to Rev Moses Marcus, Nantucket, Mass, per schr Champion; to A E Miller, Charleston, per brig Tybee; to S C Nichols, Sing Sing, per steamer Telegraph.

CHURCH ALMANAC FOR 1841,

JUST PUBLISHED and for sale by the Protestant Episcopal Tract Society, at their Depository, 28 Ann street, price four dollars a hundred, fifty cents a dozen, or six and a quarter cents single.
Oct 17 THOMAS C. BUTLER, Agent.

A LADY who is fully competent to teach the usual English branches, together with French and Music, and can come well recommended, may hear of a situation in the State of Maryland, by inquiring at this office. Oct 17

CATECHISM ON THE HOMILIES.
BY THE REV. H. ANTHON, D. D.

FOR SALE by H. & S. Raynor, 76 Bowery, and Swords, Stanford & Co., 152 Broadway.
Oct 17—3t

SABBATH READING.

GOULD, NEWMAN & SAXTON, have just published a BOOK FOR THE SABBATH, in three parts.
I. Origin, Design and Obligation of the Sabbath.
II. Practical Improvement of the Sabbath.
III. Devotional Exercises for the Sabbath: By J. B. WATERBURY, author of "Advice to a Young Christian," "Happy Christian," &c. For sale, wholesale and retail, corner of Fulton and Nassau-streets. Also, a general assortment of Theological Books.
Oct 17—2t

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. BRUNNER, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.
Oct. 3—tf

TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.
Troy, Oct 1, 1840—tf

MRS. LINCOLN PHELPS' INSTITUTE,
AT RAHWAY, NEW-JERSEY.

THE Fall Term will commence on the first Wednesday in November. Aug. 29—tf

FABER ON ROMANISM.

A NEW edition of this valuable work, edited by the Rev. John Coleman, Rector of Trinity Church, Philadelphia, just published and for sale by
SWORDS, STANFORD & CO.
Sept 26

SELECT CLASSICAL FAMILY SCHOOL.

THE Rev. H. Adams, of Saugerties, Ulster county, N. Y., having procured valuable assistance in his select school, of twelve boys, would now receive a few boys, for whom there are vacancies.

The healthiness of the location, the excellence of the accommodations, the great attention paid to pupils, as well as the smallness of the number received, make this one of the most desirable places for the education of youth.

Saugerties is on the Hudson river, one hundred miles, or seven hours from the city of New York, to which place a steamboat plies regularly twice a week in addition to the daily line boats.

References, by permission, to the Rt. Rev. B. T. Onderdonk, D. D., J. M. Wainwright, D. D., Manton Eastburn, D. D.; Mr. F. R. Backus, No. 49 Wall street, Messrs. Barclay & Livingston, No. 26 Broad street, and Mr. Reyborn, No. 10 Old Slip. Circulars or any other information may be had of the last named gentleman, or from the Principal, on application by letter. Oct 10—tf

CHURCH ORGANS AND PARLOR ORGANS:
HENRY ERBEN, No. 172 Centre-street,
offers for sale
ELEVEN CHURCH AND PARLOR ORGANS.

varying in price from $350 to $1,000, which he will dispose of on accommodating terms. Oct 10—tf

ST. MARY'S HALL,
GREEN BANK, BURLINGTON, N. J.
THE BISHOP OF NEW JERSEY, PATRON.

THE Winter Term of this Institution will commence on the first day of November. The charges for term of five months, for boarding, lodging, fuel, use of bed, bedding, towels, all English branches, ancient languages, and psalmody, are $106. Washing is charged at 50 cents per dozen. Music, with use of Piano, $15 per quarter; French, $7 50; Drawing, $8 per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made:

I. A deduction of ten per cent. will be made on all bills of the second year. of fifteen per cent. the third, and of twenty per cent. on subsequent years.

II. To those who send pupils for three or more years, leaving the time of their attendance on the usual ornamental branches at the discretion of the Principal, the whole charge for the term, including washing, (amounting in the usual items do, to about $180,) will be $150.

III. When three or more daughters of one family are educated at the Hall, a deduction of twenty per cent. will be made on all bills.

IV. When more than five and less than ten pupils come from the same neighborhood a deduction of fifteen per cent. on all bills will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of pupils, must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not within ten days after the close of the term, a draft will be drawn and the expenses charged.

Address the Rev. R. I. Germain, Chaplain, Principal Teacher, and Head of the Family, St. Mary's Hall, Burlington, N. J. Oct 10—7t

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.

THIS Institution will commence the Winter Session, on Monday, the second November next, under competent and efficient teachers. Those desirous to secure a good situation for their sons or wards, will please address, for further information,
Oct 3—6t WM. C. DUSENBURY.

COOPERSTOWN BOARDING SCHOOL FOR YOUNG LADIES.

MISS M. A. SPAFARD, Principal and Instructress in the higher English branches and Mathematics.

Miss O. MAVERICK, teacher of Drawing and Painting, and assistant teacher in the English department.

Mr. J. C. ROGERS, teacher of Vocal and Instrumental Music.

Mr. —— FEBER, instructor in the French language.

The next term of this school will commence on Tuesday, the 20th of October, 1840.

TERMS.

For Board, Washing, and instruction in the English branches, per year,		$142 00
" Drawing and Painting, per term,		5 00
" French,	do	5 00
" Music,	do	10 00
" Use of Piano, one hour a day,		1 00

And for two or more hours, in proportion—*no extra charges.*

REFERENCES.

Rt. Rev. B. T. Onderdonk, D. D., Wm. H. Townsend, Esq, Cashier of Clinton Bank, New York city; Rt. Rev. Wm H. De Lancey, D. D., Thomas Spencer, Esq., M. D., and Dr. Hadley, Geneva, Western New York; Rev. F. T. Tiffany, J. Fenimore Cooper, Esq., Hon. S. Nelson, Hon. E. Foote, George Pomeroy, Esq., James Stowel, Esq., and Rev. O. Whiston, Cooperstown; Jacob Livingston, Esq., Cherry Valley; Rev. Joseph Ransom, Westford; Rev. H. Wilkins, Springfield. Oct 3—6t

MISSES EDWARDS'
BOARDING AND DAY SCHOOL FOR YOUNG LADIES.
New Haven, Connecticut.

THE Winter term of this School will commence on Thursday, the 1st of October. Cards of terms will be furnished on application, and references given.
New Haven, Sept. 24, 1840.

NICHOL ON THE HEAVENS.

VIEWS of the Architecture of the Heavens, in a series of letters to a lady, by Professor Nichol, embellished with numerous plates, for sale by
SWORDS, STANFORD & CO.
Sept 26

WANTED—A situation in New York or vicinity as instructor in a respectable public or select English school, and also as teacher of Vocal Music and leader of a choir, by an experienced middle aged man, a communicant of the Protestant Episcopal Church. Any location more southern, or upon the sea coast, offering a retired, pleasant, and permanent residence for a small family, will be acceptable. The services of an organist may also be afforded. References unexceptionable. Inquire at this office. Oct 3

YOUNG LADIES' LYCEUM INSTITUTE,
IN JERSEY CITY.

THE duties of this Seminary will be resumed on Monday, September 7. The number of boarders is limited, and those under 12 years of age will be preferred.

TERMS—Board and tuition in the English branches, pupils under 12 years, $200; over that age, $250 per annum. French, Music, &c., an extra charge. Circulars containing further particulars may be obtained of Swords, Stanford & Co., Broadway, New York, or at the residence of the Principal, E. WINTER, Grand street, Jersey City.

RECOMMENDATIONS.

The undersigned have, with much pleasure, perceived for the last two years, the admirable management and character of the above Seminary. Having had daughters under Miss Winter's tuition, we can speak the more confidently of her efficiency and success as an Instructress; and of the excellent moral discipline, wholesome regulations, and the great improvement observable in the pupils of this Institution.

Edmund D. Barry, Rector of St. Matthew's Church, Jersey City,
D. S. Gregory,
Thomas Alexander,
D. Henderson,
John Dows,
Oliver S. Strong,
H. Southmayd,
T. B. Gautier.

N. B. Steamboats ply every fifteen minutes between Jersey City and New York.
Jersey City, N. J., Aug. 29, 1840.—tf

MRS. AND THE MISSES WOOD'S
BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
42 Barrow Street, Washington Square.

THE business of this Seminary will be resumed on Wednesday, 9th of September, when a punctual attendance of the pupils is earnestly requested.
Sept 12—6t

BOARDING AND DAY SCHOOL FOR YOUNG LADIES,
168 Duane Street, opposite Duane Park,
REV. ALDERT SMEDES, RECTOR.

THE Fall Term of this School will commence on the first day of September. A punctual attendance of the pupils is requested. Aug. 15—tf

THEOLOGY FOR THE PEOPLE.

A SERIES of Discourses on the Catechism of the Protestant Episcopal Church; by J. P. K. HENSHAW, D. D., Rector of St. Peter's Church, Baltimore, —just published, and for sale by
Oct. 3—tf CHARLES HENRY.

POETRY.

From the Church of England Magazine.

THE LABORER'S NOON-DAY HYMN.

Up to the throne of God is borne
The voice of praise at early morn,
And he accepts the punctual hymn
Sung as the light of day grows dim.

Nor will he turn his ear aside
From holy offerings at noontide:
Then, here reposing, let us raise
A song of gratitude and praise.

What though our burden be not light,
We need not toil from morn till night;
The respite of the mid-day hour
Is in the thankful creature's power.

Blest are the moments, doubly blest,
That, drawn from this one hour of rest,
Are with a ready heart bestow'd
Upon the service of our God.

Why should we crave a hallowed spot?
An altar is in each man's cot,
A church in every grove that spreads
Its living roof above our heads.

Look up to heaven!—th' industrious sun
Already half his race hath run;
He cannot halt or go astray;
But our immortal spirits may.

Lord, since his rising in the east,
If we have falter'd or transgress'd,
Guide, from thy love's abundant source,
What yet remains of this day's course.

Help with thy grace, through life's short day,
Our upward and our downward way;
And glorify for us the west,
When we shall sink to final rest.

William Wordsworth.

From the Church of England Magazine.

SUNDAY REFLECTIONS.

Ask now of the days that are past.—*Deut. iv. 32.*

Hope and fear, anticipation and memory—emotions which so materially regulate the actions of our present state of being—have not a less powerful influence upon the ulterior purpose of our existence, and are appealed to for this end by Him who implanted these emotions in the mind. We are told to "rejoice in hope of the glory of God;" and yet to "fear," lest we should seem by negligence to come short of that promised rest which remaineth to the people of God. By anticipation, we are taught to conceive the reality of a happiness which "eye hath not seen, nor ear heard;" and by memory to recall the proofs of God's faithfulness and truth in past ages, and to glean from thence consolation for the present, and encouragement for the future.

So it was, by the hope of God's promises, the fear of his threatenings, the anticipation of his future benefits, and the remembrance of his past deliverances, that in various parts of the chapter where this passage occurs, Moses warned his people to continue steadfast in their allegiance to God. "Ask now of the days that are past since the day that God created man upon the earth, and ask from the one side of heaven to the other, whether there hath been any such thing as this great thing is, or hath been heard like it. Did ever people hear the voice of God speaking to them out of the midst of the fire, as thou hast heard, and live?" "Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him."

How materially have the records of "the days that are past" been multiplied since Moses appealed to them! The people whom he forewarned in vain are now "scattered amongst the nations," and "left few among the heathen." God's threatenings have been executed in punishment,—his promises are yet left to be fulfilled in mercy; and to Israel this encouragement remains, "When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shall be obedient to his voice, (for the Lord thy God is a merciful God,) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them."

The days that are now past testify to us, yet more forcibly, of God's hatred to sin, and compassion to sinners: we can behold his first promise of mercy, unforgotten through intervening centuries, and fully accomplished upon Mount Calvary, when "God spared not his own Son, but delivered him up for us all." We are more highly favored than were God's chosen people; they heard "out of heaven" God's voice of terror, while he showed them upon earth "his great fire:" but we have heard out of heaven the proclamation of "peace and good-will;" and earth has beheld the meek and lowly Saviour going about "doing good."

Besides the words of inspiration, there is in every breast a record to which we may appeal; and turning to those days of our existence which are now past, glean from our own experience both warning and encouragement.

In its earlier years, life generally glides on so smoothly, that one day testifies to another only of mercy and happiness. The birth-day, or new-year's day,—those "eminences" from which, in after-life, we may have to look back upon the past with mournful recollection, or forward into the future with trembling anticipation—are then only marks for greater joyfulness or hilarity; for in childhood "the year is comparatively unmarked by memory, and all its days are given to hope." But let one stage of the journey of life be accomplished, and when standing on the threshold of manhood, "let the young ask now of the days that are past," and what do they trace there? Mercy, which has upheld them amidst the dangers of infancy and childhood; and power, which has strengthened every feeble limb and opening faculty, till, increased in "wisdom and stature," they are ready to commence a career of useful exertion. But memory will also recall with gratitude the parental love which supplied every want, and ministered to every capacity for happiness: will not its voice call upon the heart to repay, to its utmost ability, this debt of obligation? And if fraternal love has added to the enjoyments of youth, will not the breast of manhood strive to strengthen the bonds of brotherly affection by every present kindness and future assistance?

Let a few more years elapse, and pausing on the meridian of life, let us "ask now of the years that are past." Perhaps success has been permitted to attend exertion, and the sun of prosperity been unclouded. Have the good resolutions with which we entered upon active life stood firm in the hour of trial? or has the God, to whom we were dedicated in infancy, been forgotten amidst the bustle of the world? If so, let the warning voice of conscience be heard: as mercies increase, let not the heart absorb them too readily, lest, gorged by earthly comforts, it have no room left for the promises of eternity. If new ties have been added to those domestic affections which bind up the felicity of earth, let the home of happiness be also a house of prayer, where daily offerings are laid upon the family altar; and high and low, rich and poor, meet together before Him who is "no respecter of persons." If we have freely received of God's bounty, let us freely give to those that be in need; let our professions be sanctified by gratitude and devotedness to Him from whom they come; for the surest way to prevent their injuring us is, to maintain a deep conviction of the unworthiness of the recipient, and of their transitory nature.

When next we gaze back upon "the days that are past," the bright scene may have faded; sickness or sorrow may have brooded over the home, and left its shadow on the heart. Still we may listen to the voice of the past, and gain instruction. If we have been dwelling in the chamber of sickness, have we brought from thence a truer estimate of existence: have we at length discovered that the things which are seen are temporal; and have our hopes found a resting-place on those things which are eternal? As earthly happiness seemed to melt away in our grasp, could we lay hold upon the assurance of heavenly joy? If we have been permitted to feel, "it is good for me that I have been afflicted," let not the conviction pass away with convalescence, but bring forth the fruits of a holy and religious life. When sorrow has been our portion, and those we loved are taken from us, let us remember that a broken heart is God's accepted sacrifice; and he can replace the withered flowers that once twined around our tabernacle with that unfading peace which is their only substitute. He who "telleth the stars," does not refuse to "bind up the broken heart," and "comfort those that mourn;" and in his own good time will give "the oil of joy for mourning, the garment of praise for the spirit of heaviness."

And now let us ask of the aged Christian of "the days that are past." He will tell us that threescore years and ten appear at their close but as a dream when one awaketh. Hopes that once agitated his heart have faded; fears that oppressed him are now dissipated. The Lord, who has guided him from his youth up, will not now forsake him; and if his remaining days should be "few and evil," he knows that they will carry him to the borders of an inheritance that is undefiled and fadeth not by time. The days which are past may have been chequered by vicissitude; but the cares of a troubled life are now remembered, as throwing into stronger relief the unclouded brightness of that which is to come. The home of his youth may have passed into other hands, the happy dwelling of his manhood be in the possession of strangers; but in his Father's house are "many mansions;" and he feels that he shall there rejoin those whom he has loved, those "who are not lost, but gone before." While he awaits with patience the termination of days wherein he feels "I have no pleasure in them," he looks forward to entering that presence where there is "fulness of joy" and "pleasures for evermore."

There will be a moment when fear is forgotten, hope fulfilled, and anticipation absorbed in complete enjoyment; but even then will not memory remain to us? Shall we not, from the gate of the celestial city, be able to review the various windings of our pilgrimage, while every event of our lives will excite fresh gratitude to God, by evincing his wisdom and his love? What once seemed dark and bewildering will then shine forth as the designs of mercy; chastisements which were believed by faith to be tokens of God's love will then be seen as such; and the trials which pressed heavily upon the burdened spirit will be found to have whispered, "Come unto me, all ye that labor and are heavy laden, and *I* will give you rest."

"The days that are past" will then have fulfilled their office; the fight is fought, the victory is won; all that remains is to hear that cheering sentence, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

From the Church of England Magazine.

THE VENERABLE JOSIAS SHUTE, B. D.,

Archdeacon of Colchester, and Rector of St Mary Woolnoth, London.

This devoted servant of God, whose name is comparatively little known, was born A. D. 1588, at Giggleswick, in Yorkshire, of which his father was vicar; and whose privilege it was to see all his sons, five in number, effective ministers of the Church of England. Of these not the least eminent was the subject of the present memoir, who was a member of Trinity College, Cambridge: he became rector of St. Mary Woolnoth, in London, A. D., 1611, and subsequently archdeacon of Colchester. The living of St. Mary's he would never relinquish for any other of higher value, though frequently placed within his reach; he felt he could not conscientiously do so. According to his own statement, in a pamphlet which he published in the year of his death, styled, "An Elegiacal Commemoration," it is expressly stated that he was, on several occasions, offered higher preferment; but that he was "unwilling, when he had brought the souls of his neighbors part of the way to heaven, to leave them to a new convoy." His talents were unquestionable. His Church was attended by persons of the greatest eminence. He preached twice on a Sunday, and lectured every Wednesday. It is somewhat difficult to conceive any different sense that is implied between *lecturing* and *preaching* at the present day. The sermon and the lecture are, though not always in the same strain of doctrine, precisely on the same model of composition; and it is to be questioned, whether the lecturer is not called upon to make his discourses more of an expository and catechetical character than they usually assume. There can be little doubt that the most beneficial effects would result from the adoption of such a course, which, to a certain extent, combines catechetical with what may be termed pulpit instruction.

The most unquestionable testimonies are on record as to the efficiency of Mr. Shute's ministrations. His church was well attended, as has been observed, on the Sunday; and especially so on the week-day by his brother clergymen. His preaching was uncompromising. He faithfully rebuked vice, even in the highest quarters; and he was ever mindful that, though a portion of his congregation consisted of the great, the wealthy, and the learned, yet that the poor among the flock were not to be forgotten. Almost every clergyman has found the extreme difficulty of suiting his discourses to the relative position of the several members of his congregation. To be enabled so to address the learned, as not to rise above the comprehension of the unlearned, and to address the poor man in a strain sufficiently plain not to descend to too great familiarity of expression,—is a most valuable talent, which Mr. Shute would appear to have possessed in the highest degree. A volume of his sermons, all preached A. D. 1641–42, was published by Mr. Sparke, rector of St. Martin's, Ironmonger Lane. "In his character were united," says Granger, "every qualification of an excellent divine. His learning in divinity and ecclesiastical history was extensive, indeed almost universal. His talent as an orator was perhaps unrivalled. He instantly caught, and immovably fixed, the attention. His life was a uniform example of unaffected piety. He was frequently styled the English Chrysostom, and was particularly conversant in the writings of that father. He first began to be neglected in the civil wars. His primitive virtues could not overbalance the prejudice conceived by some against his learning, which was not apostolical."

The times in which Mr. Shute was called to exercise his ministry were indeed peculiarly trying; and though strongly attached to the Church, and at the same time tolerant to those who dissented from its discipline, both parties seemed to oppose him. It was difficult to be a moderate man under the then existing state of the nation; such Mr. Shute was, moderate in its true, legitimate sense; and to this circumstance may it be ascribed, that he was overlooked by those in power, and opposed by those who were plotting the overthrow of the Establishment. If there were then troublesome times for the Church of England, the times are little less troublesome now; a strong phalanx is arrayed against her. While her ministers act mildly, they must act firmly. Disagreeing, as they do, among themselves, on points far from unimportant, they must still bear in mind, that they have a solemn duty to perform; that union is strength; and that the very existence of the Establishment may, under God, depend on the circumstance, that there be no divisions among them. The spirit of Mr. Shute is precisely that which is the most likely to act the most effectually for the preservation of our Zion. If the enemies of the Church—men of every religious and non-religious complexion—meet for its overthrow, why should not all its ministers and members take counsel for its preservation?

Mr. Shute was a diligent student. In disposition he was frank, open, and generous. Large sums were confided in trust to his care for the relief of the needy; and to these he added as much as his own circumstances would allow. His attention in this respect was especially directed to the needy among the clergy. "Reader, I do say, and will maintain, he was the most precious jewel that was ever shown or seen in Lombard-street," is the only remark attached to his name in Zouch's Sketches of Yorkshire Biography. But, if brief, it is abundantly comprehensive; little more could have been added.

When Mr. Shute had been incumbent of St. Mary's thirty-three years, he began to decline in health. He fell into a swoon one day on leaving the pulpit, and from that time gradually sunk. He retired to the country, about four miles distant, where he was often visited by his parishioners, between whom and himself the most perfect harmony had always existed, during the whole of his long incumbency. On the day of his death, in 1643, he prayed most earnestly for the Church and nation. He foresaw, probably, what would be the result of the unhappy position of matters, religious as well as civil; and in God's good providence he was saved from witnessing the tumults and enormities of the civil war. Soon after this prayer his spirit departed. His mortal remains were buried in St. Mary Woolnoth, a vast concourse of people attending his funeral, among whom were many nobility, and a vast number of the clergy. It was his dying request, that his funeral sermon might be preached by Dr. Holdsworth, rector of St. Peter-le-Poor. This, however, was not acceded to; and a more popular man, Mr. Ephraim Udall, rector of St. Austin's, was selected for the purpose. What must have been the state of parting-feeling, when such a gross outrage was committed against a faithful minister's dying request! Popularity is a sandy foundation on which a minister is to rest his hopes of usefulness. This very divine afterwards became as much opposed as he was now applauded, and by the same individuals. The minister is to recollect whose ambassador he is, whom he is sworn to serve, whose message is committed to his trust; and if he is a faithful ambassador, a zealous servant, who delivers his message without fear or favor, he will not heed the reproaches, or be flattered by the applause, of those to whom he is set forth to preach, in all their fulness, the saving truths of the Gospel.

CHRISTIAN MYSTERIES.

We are often told of the mysteries of Christianity; and the Unitarians would persuade us, that the pure and simple Gospel has been overlaid by a successive mass of unintelligible corruptions. But let us contrast the belief of the Ebionites, to whom the Unitarians appeal, with our own. I speak not now of those Ebionites who held the miraculous conception; for they are supposed to be in error like ourselves; but the other Ebionites and Cerinthians believed that Jesus for thirty years of his life was the same as any ordinary mortal; and that then, when he was baptized, Christ descended upon him, and continued united to him till just before his crucifixion. The sole cause assigned for this unprecedented union, was to reveal to mankind the knowledge of God. The redemption of a lost and ruined world never formed a part of their visionary creed; and we may say with truth, that whatever is mysterious in the two natures of Christ, was retained by the Ebionites; but they rejected that which the mind is able and willing to comprehend—the mercy of God, and the salvation of our souls . . . The fact, that there was not one heretic in the first century who did not maintain the divinity of Christ, has not been sufficiently attended to. The Ebionites, it is true, believed in the human nature of Jesus; but that Christ was born of human parents, or that in any sense of the term he was a mere man, would have been treated by the Ebionites as the most irrational and impious error. So long as we know from history that the first Gnostics believed Jesus to be a phantom; and that they, who acknowledged his human nature, yet held that Christ descended upon him from heaven,—so long we have a right to argue that the apostles could not have preached the simple humanity of Christ. So far from the Socinian or Unitarian doctrine being supported by that of the Cerinthians and Ebionites, I have no hesitation in saying, that not one single person is recorded in the whole of the first century, who ever imagined that Christ was a mere man. I have observed, that one branch of the Ebionites resembled the first Socinians, i. e., they believed in the miraculous conception of Jesus, though they denied his pre-existence: but this was because they held the common notion of the Gnostics, that Jesus and Christ were two separate persons; and they believed in the pre-existence and divine nature of Christ, which Socinus and his followers uniformly denied.—*Burton's Bampton Lectures.*

"The Church," says the Rev. Dr. Jarvis in his parochial report, "in her Apostolic and Catholic character, is the only barrier against the growing spirit of Sectarianism. But unless we ourselves uphold the institutions of our Lord and his Apostles, in their purity, that barrier will be greatly weakened. It is not the numbers, but the spiritual mindedness, the holy zeal, the ardent charity of those who profess and call themselves Churchmen, a name synonymous with Catholic Christians, which can build up the waste places, and cause the moral desert of the world to blossom as the rose."

For the Churchman.

From Bishop Gastrell's Christian Institutes.

THE DUTY OF CHRISTIAN BELIEVERS TOWARDS THEIR MINISTERS.

We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake.

Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation.

Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.

Receive them in the Lord with all gladness, and hold such in reputation.

Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief.

Submit yourselves unto such as have addicted themselves to the ministry of the Saints, and to every one that helpeth with them and laboreth.

Verily, verily, I say unto you, he that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me: He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me. He, therefore, that despiseth, despiseth not man, but God.

The Lord will not regard them who have not respected the persons of the Priests, nor favored the elders.

Thus saith the Lord of Hosts, Ask the Priests concerning the law. Hearken unto the Priest that standeth to minister before the Lord thy God, and to the Levites that teach the good knowledge of the Lord.

The Scribes and Pharisees sit in Moses' seat; all, therefore, whatsoever they bid you observe, that observe and do; but do not ye after their works, if they say, and do not.

The time will come when men will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.

Wo to the rebellious children, saith the Lord, that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

Is any sick among you? Let him call for the elders of the Church, and let them pray over him; and the prayer of faith shall save the sick; and if he have committed sins, they shall be forgiven him.

Let him that is taught in the word, communicate unto him that teacheth in all good things.

Do ye not know, that they which ministered about holy things lived of the things of the temple? And they which waited at the altar, were partakers with the alatr? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel.

Who goeth a warfare at any time at his own charge? Who planteth a vineyard and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

The Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn; and the laborer is worthy of his reward. For our sakes, no doubt, this is written, that he that ploweth, should plow in hope; and he that thresheth in hope, should be partaker of his hope.

If therefore the ministers of Christ have sown unto us spiritual things, is it a great thing if they shall reap our carnal things?

Take heed to thyself, that thou forsake not the Levite as long as thou livest upon the earth: but remember to give the portion of the Priests and the Levites, that they may be encouraged in the law of the Lord.

BISHOP KEMP.

A beautiful marble monument has recently been erected in St. Paul's Church, Baltimore, Md., bearing the following inscription.

"This memorial is erected to testify the love and veneration of a grateful flock for the memory of the devout Christian, the faithful pastor, and the apostolic bishop, the Right Reverend James Kemp, D. D., late Rector of St. Paul's Parish, Baltimore, and Bishop of the Protestant Episcopal Church of Maryland. Eminently kind and meek in spirit, and blameless in deportment, but firm in principle, and of sound learning, in doctrine showing incorruptness; in simplicity and godly sincerity, having his conversation in the world; his eulogy, inscribed in the history of the Church, lives in the hearts of his people. 'Whose faith follow, considering the end of their conversation: Jesus Christ, the same yesterday, and to-day, and forever.' (Heb. xiii. 7. 8.)

"Bishop Kemp was born in Aberdeenshire, Scotland, A. D. 1764; became rector of St. Paul's parish in 1813, and consecrated to the episcopacy of Maryland, Sept. 1, 1814. Having fought a good fight, he finished his course Oct, 28, 1827; and in the family vault of St. Paul's cemetery his remains await the resurrection of the just."

SOLITUDE.

An hour of solitude passed in sincere and earnest prayer, or the conflict with, and conquest over, a single passion or "subtle bosom-sin," will teach us more of thought, will more effectually awaken the faculty, and form the habit, of reflection, than a year's study in the schools without them. A reflecting mind is not a flower that grows wild, or comes up of its own accord. The difficulty is, indeed, greater than many, who mistake quick recollection for thought, are disposed to admit; but how much less than it would be, had we not been born and bred in a Christian and Protestant land, very few of us are sufficiently aware. Truly may we, and thankfully ought we to exclaim with the Psalmist, "The entrance of thy words giveth light; it giveth understanding even to the simple.—*Coleridge (Aids to Reflection.)*

DEATH-BED REPENTANCE.

I shall end this first consideration with a plain exhortation,—that since repentance is a duty of so great and giant-like bulk, let no man crowd it up into so narrow room, as that it be strangled in its birth for want of time and air to breathe in; let it not be put off to that time when a man hath scarce time enough to reckon all those particular duties which make up the integrity of its constitution. Will any man hunt the wild boar in his garden, or bait a bull in his closet? Will a woman wrap her child in a handkerchief, or a father send his son to school when he is fifty years old? These are indecencies of providence, and the instrument contradicts the end; and this is our case. There is no room for the repentance, no time to act all its essential parts; and a child who hath a great way to go before he be wise, may defer his studies, and hope to become learned in his old age and on his death-bed, as well as a vicious person may think to recover from all his ignorances and prejudicate opinions, from all his false principles and evil customs, from his wicked inclinations and ungodly habits, from his fondness of vice and detestation of virtues, from his promptness to sin and unwillingness to grace, from his spiritual deadness and strong sensuality, on his death-bed, (I say,) when he hath no natural strength, and as little spiritual: when he is criminal and impotent, hardened in his vice and soft in his fears, full of passion and empty of wisdom; when he is sick, and amazed, and timorous, and confounded, and impatient, and extremely miserable.—*Bishop Taylor.*

EGYPTIAN SCHOOLS.

Schools are very numerous, not only in the metropolis, but in every large town; and there is one at least in every considerable village. Almost every mosque, sebee'l, (or public fountain,) and hho'd (or drinking-place for cattle) in the metropolis has a kootta'b (or school) attached to it, in which children are instructed for a very trifling expense; the sheykh or fick'ee (the master of the school) receiving from the parent of each pupil half a piaster, (about five farthings of our money,) or something more or less, every Thursday. The master of a school attached to a mosque or other public buildings in Cairo also generally receive yearly a turboo'sh, a piece of white muslin for a turban, a piece of linen, and a pair of shoes; and each boy receives, at the same time, a linen skull-cap four or five cubits of cotton cloth, and perhaps half a piece (ten or twelve cubits) of linen, and a pair of shoes, and, in some cases, half a piaster or a piaster. These presents are supplied by funds bequeathed to the school, and are given in the month of Ram'ada'n. The boys attend only during the hours of instruction, and then return to their homes. The lessons are generally written upon tablets of wood, painted white; and when one lesson is learnt, the tablet is washed, and another is written. They also practise writing upon the same tablet. The schoolmaster and his pupils sit upon the ground, and each boy has his tablet in his hands, or a copy of the Koran, or of one of its thirty sections, on a little kind of desk of palm-sticks. All who are learning to read, recite their lessons aloud, at the same time rocking their heads and bodies incessantly backwards and forwards; which practice is observed by almost all persons in reading the Koran, being thought to assist the memory. The noise may be imagined. The boys first learn the letters of the alphabet; next, the vowel-points and other orthographical marks; and then the numerical value of each letter of the alphabet. Previously to this third stage of the pupil's progress, it is customary for the master to ornament the tablet with black and red ink, and green paint, and to write upon it the letters of the alphabet in the order of their respective numerical values, and convey it to the father, who returns it with a piaster or two placed upon it. The like is also done at several subsequent stages of the boy's progress, as when he begins to learn the Koran, and six or seven times as he proceeds in learning the sacred book, each time the next lesson being written on the tablet. When he has become acquainted with the numerical values of the letters, the master writes for him some simple words, as the names of men, then the ninety-nine names or epithets of God; next the fa't'hhah (or opening chapter of the Koran) is written upon his tablet, and he reads it repeatedly, until he has perfectly committed it to memory. He then proceeds to learn the other chapters of the Koran; after the first chapter, he learns the last; then the last but one; next the last but two; and so on, in inverted order, ending with the second, as the chapters in general successively decrease in length from the second to the last inclusively. It is seldom that the master of a school teaches writing, and few boys learn to write unless destined for some employment which absolutely requires that they should do so, in which latter case they are generally taught the art of writing, and likewise arithmetic, by a ckabba'nee, who is a person employed to weigh goods in a market or bazar with the steelyard. Those who are to devote themselves to religion, or to any of the learned professions, mostly pursue a regular course of study in the great mosque El-Azhar.—*Lane's Modern Egyptians.*

BROWN'S POINT INSTITUTE.

REV. JOHN CROES, PRINCIPAL.

THE object of this Institution will be to connect the improvement of the moral affections with the cultivation of the mental powers; in other words, to prepare the young for a life of usefulness and happiness here, and for the enjoyment of God's favor hereafter.

The best instruction will be given to the pupils in the English language and in the classics; while especial attention will be paid to their moral and religious training. They will dwell in the house of the Principal, will form part of his family, and will be treated in all respects as if they were his children.

The course of studies generally will be such as to prepare the pupils for college, while in cases where the parents simply desire to give their sons a good English Education, the course will be varied to meet their wishes. It is designed, as soon as the number of pupils will warrant it, to connect the study of the French language with the Latin and Greek, for which purpose a French teacher will be provided. In this case, a small additional charge will be made.

Especial attention will be paid to the health of the pupils, and although during the hours of study they will be required to be unremitting in industry, yet when these are over, they will be encouraged to take such exercise as will invigorate their health and strength. But in their hours of recreation as well as of study, they will always be under the eye of a teacher. The advantage of this must be obvious to all. Indeed, one great object with the principal will be, so far as his charge over them extends, to keep his pupils ignorant of evil. For this purpose, the situation of the Institute is well adapted. Brown's Point is entirely free from those enticing allurements to evil which are found in many other places. It is a small town, and in it the haunts of vice and stimulants to immorality so usual in large towns, are not to be found. The pupils thus living in the family of the Principal, guarded at all times with a watchful and affectionate eye, taught to reverence the Sabbath by attending service on the morning and evening of that day, and instructed in the principles of the Christian religion, they will, it is hoped, be formed to habits that will have a happy influence on their future lives.

Brown's Point is a very healthy place, the soil being dry, and the water excellent. It has daily access to New York by steamboat, and from the south it is accessible by taking the Camden and Amboy Railroad as far as Hight's-town, and from thence by stages through Freehold and Middletown Point.

TERMS.

In consequence of the present diminished price of the necessaries of life, the Principal has determined to reduce the charges of the Institution below the usual standards.

The price of board and tuition, including washing, mending, fuel, and light, will be for session of twenty-two weeks, $75.

Each pupil will furnish his own bed and bedding, or if furnished by the Principal, there will be an extra charge of five dollars.

No other extras, unless it may be for books and stationery if furnished by the Principal.

The pay of the session must always be in advance, and no pupil will be received for a less period than one session.

There will be two vacations of four weeks each—the Spring vacation will commence on the fourth Monday in March and the Autumnal on the fourth Monday in September.

The Institute will open on Monday, the 26th of October.

Parents who design to send their children will confer a favor by giving early notice to the Principal.

His address is Keyport, Monmouth county, N. J. Keyport is one third of a mile distant from Brown's Point, and the post office is there.

References—Rt. Rev. Bishop Onderdonk, Rev. Drs. Berrian, and Taylor; and E. W. Dunham, Esq., No. 4 South street. Sept 26—6t

ENGLISH, CLASSICAL, AND RELIGIOUS EDUCATION.

THE Rev. Robert Wm. Harris has for upwards of six years past received into his family a select number of pupils, of whose English, Classical and Religious Education, preparatory to their admission at college, he has taken the charge.

Three vacancies have now occurred, which he desires to fill with boys of good dispositions under the age of thirteen years.

Children intrusted to his care, are circumstanced, in most respects, as they would be at home, subjected to the supervision of their parents, and under the instruction of private tutors.

His place of residence, White Plains, Westchester Co., N. Y., a very pleasant and healthy village, is distant 27 miles from the city.

Terms—$200 per annum, inclusive of every expense of board and tuition. The French language an extra charge. Any additional information, with circulars containing references, may be obtained on application, by letter, to Mr. Harris. Oct 3—tf

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R. S. H. GEORGE,

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